Understanding & Using Cross-Professional Supervision

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ABSTRACT

Supervision training and practice has evolved from a uni-professional based approach, where counsellors provided supervision for counsellors, and coaches provided supervision for coaches, to what I term, cross-professional supervision (a term I coined in 2010). While the practice of supervision is commonplace in most clinical and counselling training contexts, a culture that values supervision has not yet developed in many professions, such as adult education, spiritual direction, the police force, health care and hypnotherapy. Drawing on my own training in counselling supervision, and the learning gained through the design and delivery of professional products, including a supervision text *The Soul of Supervision*, the following research project traces the leadership role I have taken as a senior practitioner and trainer in setting up and directing the first Master's programme in supervision in Ireland. A consequence of this development has been what I term an emerging cross-professional supervision practice (CPS) in which trained supervisors from differing professional and disciplinary backgrounds supervise practitioners from various professions, and the consequential need for a new professional supervision organisation which I founded in 2005.

The practice of CPS has grown and to date there appears to be little research concerning the possible strengths and challenges of this practice for supervisors, supervisees or clients. Using a qualitative phenomenological inquiry, this study explores the experiences of eight purposively chosen co-researchers, supervisors practicing CPS, and in that sense knowledgeable about the field. Using qualitative interviewing techniques, analysing the data thematically, reflecting the reflexive methodology of supervision, the interviews focused on the co-researchers' experience of CPS training and practice. Themes were grouped together in related clusters and fell naturally into two related major themes 1) *evolving identities* and 2) *emergent professional knowledge*. One of the most striking and consistent themes from the interviews was the impact of transformational learning theory and ways of knowing, foundational to the training and practice, thus core elements for the final product – a draft for a manual on CPS. The study suggests that the uni-professional approach across professions and accreditation requirements within counselling supervision, if left unchallenged, may limit the practice of CPS and the development of the profession of supervision. The study also suggests a need for ongoing training in CPS and further research into this emerging practice.

Dedication

To my father Joseph, rich in tacit knowledge and my mother Carmel, an educated, innovative women, thank you for preparing the soil of my passion for supervision; and to my good friends Carmel and Evelyn, who stayed the course with me as I birthed this work.

Acknowledgements

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Spiral Pathways to Transformation

Understanding and Using Cross-Professional Supervision: An Interpretative Phenomenological Analysis

THE SALMON OF KNOWLEDGE (brádan feasa)[1]

[1] As the use of presentational knowing, particularly metaphor is an aspect of this inquiry, I engage with this aspect by using the painting above – "The Salmon of Knowledge" – by a local artist A. Poynton, which I purchased early on in the research journey. It is the metaphor that will flow throughout the Final Project, punctuating chapters and themes and providing a metaphorical backdrop to this work. It is inspired by designs from Newgrange passage tomb, which is part of the landscape in the Boyne Valley where I live and work, so it also acts to situate me a personal and professional landscape. In Celtic mythology, the salmon is associated with knowledge and wisdom. In the ancient story, to fish for the salmon of knowledge/wisdom – the bradán feasa – is a worthwhile pursuit in life. The Celtic myth reminds us that there is a risk and responsibility in gaining knowledge, "knowing", thus it is not to be taken lightly for there is a danger that one may be burned. Fionn, who first tastes the salmon of knowledge, thus gaining wisdom, journeys through stages of training and development that prepare him for wise leadership, first mentored by wise sage women, then by skilled warriors and finally by the wise poet. There are two powerful aspects to this metaphor: 1) it very poignantly captures something of the apprenticeship model of supervision; 2) it expresses something of the transformative capacity and cyclical nature of doctoral research and professional landscape. The wisdom falls from the tree of knowledge in the form of hazelnuts that are eaten by the salmon, which then swims in the river as the poet "fishes for poems", thus the wisdom is found and shared.

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Research Project

Chapter 1: Wisdom Supervision : Understanding & Using Cross-Professional Supervision

1.1 Mapping the Landscape of a Professional Doctorate

The decision to embark on this doctoral journey was quite organic, in part related to my career development as a psychotherapist, supervisor, spiritual director, trainer and Programme Director of a Master's in Supervisory Practice, but also connected to my own personal professional development needs and the development of the newly emerging profession of supervision. For me, this research journey has been a long pathway, certainly not linear but more like the ever-widening spirals as depicted in the art work I chose for this innovative Final Project, *Understanding and Using Cross-Professional Supervision.*

Over the past decade, I have spiralled into what philosopher, sociologist Donald Schon (1987) refers to as the high hard ground and the swampy lowlands of the landscape of supervisory practice, as a pioneer in the theory and practice of what I term cross-professional supervision (CPS) and to make an impact in the field of supervision through doctoral products (see Ch. 3:44 & Recognition and Accreditation of Learning Application (RAL 8) p. ? Anyone embarking on such a journey of inquiry may benefit from a good map to help guide the process. One such map, a map of the cycles of inquiry presented during the research module on the Professional Doctoral Programme at Metanoia Institute, has helped me to capture the research experience Barber (2006:7) (see Figure 1).

Figure 1: Research as Cycles of Inquiry Barber (2006)

Mapping can provide a bird's-eye view of places, processes, persons or contexts. Using this map as a guiding background, in Chapter 1, I will reflexively consider my learning goals as I purposively chose to pursue the pathway of a professional doctorate, and the impact of this decision on my evolving identities of "practitioner-researcher", "professional entrepreneur" Goss and Stevens (2016) and "systems convener" Wenger *et al.* (2014). I will critically reflect on the emergence of the research focus, and the aims and objectives of this Final Project, *Understanding and Using Cross-Professional Supervision, an Interpretative Phenomenological Analysis*, and the final product, a draft for a manual. A review of the literature in Chapter 2 will demonstrate how supervision has evolved from its historical meaning of overseeing to a more collaborative learning process and examine literature relating to CPS. Building on the RAL 8, in Chapter 3, I will expand on the impact of a cluster of doctoral products outlined in my RAL 8, including the publication of the first text within the Irish context, *The Soul of Supervision,* which I co-edited – a collaboration between supervisors practicing within various contexts, both in Ireland and the USA. In Chapters 4 and 5, using Interpretative Phenomenological Analysis (IPA), I will analyse the voices of eight co-researchers, supervisors practicing cross-professional supervision. Drawing on these findings, in Chapter 6, I will outline the design of the final product, a draft for a manual, followed by conclusions and possibilities for going

forward. Starting out on the practitioner research pathway, I recall a period of orientation which I will now outline.

1.2 Developing a Practitioner-Researcher Identity Orientation to the Research Landscape

Becoming a member of a research community is a process of socialization which involves not only new ways of being, behaving and feeling towards the world, but also towards oneself through new identities (Bentz & Shapiro, 1998, p. 11). As Programme Director of a Master's programme in Supervisory Practice, and a member of faculty in a university setting, supervising research students, I was already part of a research community. Within this community, I was challenged and stretched in both helpful and unhelpful ways, as qualitative research was at times somewhat dismissed as soft, misguided or overly subjective. Cognizant of the situated nature of knowledge and of the institutional, social and political processes whereby knowledge is created and valued, I reflexively chose to step out of this worldview. Having successfully completed the first year of a Doctorate in Ministry, with a focus on Supervisory Practice, I withdrew from this research pathway. I realised that to truly meet my professional development goals of bridging the gap between my identities as psychotherapist/supervisor/trainer and academic/researcher, and to deepen my practitioner-researcher identity, I needed to find a professional doctorate.

The emergence of the professional doctorate, the most recent form of accredited research development for practitioners, has been linked to the changing roles of the university and society in the production and use of knowledge and the development of work-based learning (Drake & Heath, 2011; Tennant, 2004; Scott *et al*., 2004). Having researched various doctoral options within Ireland, it was interesting to discover that the core vision of the innovative Doctorate in Psychotherapy by Professional Studies (DPsych) at Metanoia Institute was a very good match for my personal and professional needs at this time.

Choosing the Professional Doctorate Pathway

Aware of the new challenges of travel and culture, I welcomed the opportunity to become part of a community of "practitioner-researchers" through engagement in the DPsych at Metanoia Institute. Thus began what I term a pathway to transformation. Revisiting my research journal (see Table 1), I find that as I set out on this path, I identified three clear learning goals which I have already fulfilled.

The core focus of "using links between research and professional practice to create change and make an impact in the real world through doctoral 'products'"(Goss and Stevens 2016, p. 1) was central to this match as I held a leadership role in the development of a practitioner research culture within the university sector and the professional organisations with which I was affiliated.

Table 1: Research Journal – Evolving Identities

First Entry	Personal Professional Learning Goals
1.	Develop my practitioner - researcher **identity and skills,** particularly qualitative.
2.	Become part of **a research community of practitioners**.
3.	Pursue **a Professional Doctorate** and work on a **forthcoming publication** on supervision drawing on research and practitioner **experience** in the field to offer a unique contemporary text.
	(see also Appendix 1 for the first Research Journal entry)

1.3 Personal and Professional Context: Moving between Multiple Identities

As part of the orientation to the DPsych, participants are invited to undertake a formal Review of Personal and Professional Learning (RPPL). As a practitioner, my espoused theory conceptualizes social reality as more constructed than discovered, thus I reclaimed the roots of my knowledge, skills, vulnerabilities and capabilities both personal and professional, integrating my multiple identities. Grounded in a critically reflexive stance, through the RPPL, I revisited the challenging

question each practitioner needs to embrace, that is, "why one has become the professional person one has turned out to be and how this person might best go about conducting doctoral research" (O'Brien & Stevens, 2016, p. 49).

For me, this review, and the inclusion of subjectivity in research, was a profoundly difficult and revelatory experience as the story thus far spiralled, uncovering core influences, memories of parents, prophets, mentors, clients and organisations both past and present, all co-constructing multiple identities. In Chapter 5, noting the parallel process, I will outline how this aspect of multiple identities also emerged for the co-researchers. This introduction to reflexive practice (Alvesson *et al*., 2008; Etherington, 2004; Livholts, 2010) through the RPPL, and my choice of Professional Knowledge Seminars on this theme, certainly fulfilled my first two learning goals (see Table 1). Reflexive practice has also influenced the development of an effective professional identity and the research inquiry which I will now outline.

Foundational Identities on the Family Pathway

As a practitioner-researcher, critical reflexivity, that is, being aware of the personal, social and cultural contexts in which we live and work and understanding how they impact on identity and the ways we interpret the world, is I believe very important (Etherington, 2004, p. 19). Rooted in a sociological background, a sense of place within family and the place of family within wider social and cultural settings, is an important lens for me. Thus, I consider myself and my life in the context of networks of relationships, including family, what has been termed a "reflexive relationalism" (Finch & Mason, 2000), rather than a self-fashioning individual, as suggested by reflexive individualization theorists.

Reflexively reviewing my family landscape, a key influence in identity development, I find that my parents were an interesting blend of theorist and activist, of working-class and upper middle-class

backgrounds, thus crossing social boundaries. My father was an engineer, schooled by life, rich in tacit knowledge, with an ethic of justice and a strong leader in the community. My mother was a well-educated innovative woman, with a love of the arts and also a leader in the community. It is from this fertile soil of family and community that I have developed my capabilities and the foundations of my professional identities. Thus, it was not surprising to me to find that holding the tension of two learning cultures, university and workplace, plus leadership and innovation, has become the hallmark of my professional career.

Both of my parents really valued learning, were deeply spiritual and very active in the community, key influences that emerge throughout this inquiry. They expected that I too would take my place in society, but to their credit, I never felt this as a pressure to perform. It was more a wish for each of their children that we would enjoy the freedom and responsibilities of a wider family, and contribute to society. As a supervisor, I have found that this vision is echoed in my approach to professional practice and research, particularly my evolving identities as 'professional entrepreneur and "systems convener", which I will now develop.

Professional Pathways and Communities of Practice

Drawing on the metaphor of "landscape of practice", as proposed by Wenger (1998), my professional identities have spanned many communities (see Figure 2). Drawn to a collaborative approach, like my parents, I too endeavour to be a leader and an innovator in the area of supervision practice and training, and I acknowledge my ability to motivate others and to network across professional boundaries. The connecting thread that runs through my professional identities is that of a facilitator of learning, particularly transformative learning experiences, and this shapes the theoretical context of my practice, which I will expand.

Figure 2: Professional Identities

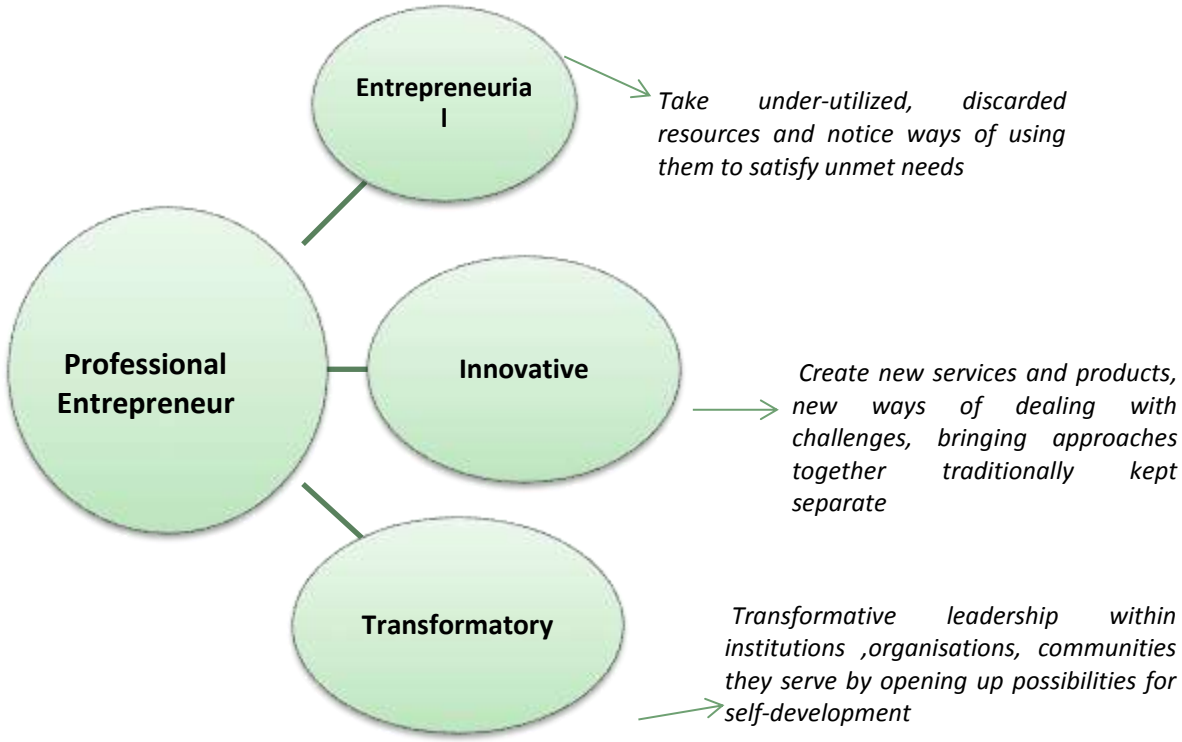
Reframing Professional Products – Professional Entrepreneur

From a review of the literature, it is clear that there are various ways of conceptualising identity as proposed by Erikson 1950, 1968; Gergen, (1991); Gidden (1991); Bauman & Wenger (1998); Lawler (2008), to name but a few. The notion of a stable, autonomous, coherent identity has been challenged by the postmodern narrative of multiple identities. While Erik Erikson viewed questions of identity as essentially negotiated during adolescence, which may give the illusion that it is static and fixed, I have found that at best, only the foundations of identity are established at this developmental stage. It is I believe important to view identity as emergent and changing, thus identity is not "given in nature", but developed between persons and within social relations (Lawler, 2008, p. 8). Professional identity, that is, who we are and who we are becoming, is shaped and reshaped by meaning as we journey within and across practices and professional communities.

Returning to Erikson's theory of development, while the first stages support the foundations of a personal identity, I find aspects of the final stages, particularly stage seven, very relevant to my developing professional identities. As suggested by Erikson, the task at this stage is that of resolving the tension between generativity and stagnation, with care for the next generation and for what we

have generated. With effectiveness and responsibilities increasing, it is a time of creativity and productivity. Through the challenge of the RPPL, and collaborative conversations with peers, as a senior practitioner, I came to the awareness that I was not valuing and integrating my generativity and professional products. My critical friends (Mezirow, 2000) suggested that I should lay out every programme I had designed and or delivered as I would if they were published works, and take some time to reflect on my innovative capacity to develop programmes to meet the needs of adult learners (see Appendix 1). I am very grateful for their insight, as this was a significant experience for me both personally and professionally.

Building on Leadbeater's (1997, p. 53) characterisation of social entrepreneurs (see Figure 3 below), du Plock and Barber (2016, p. 29) note significant differences between them and DPsy candidates, which I can identify with: first, prior to the doctoral experience, I did not consciously identify myself as an entrepreneur and second, I am, like my parents, more concerned about social change than personal wealth. Reflecting on this identity, I have found a way to frame the many professional products I have developed, as outlined in my RPPL and RAL8.



The term "entrepreneur" derives from the French root meaning to "undertake" and "go between" something novel and innovative.

Figure 3 Adapted from Leadbeater (1997, p. 53) Social Entrepreneur

At this point in my research journey, I can now say with confidence I have developed skills and outlooks characteristic, to some degree, of the entrepreneur, and I am quite advanced in the entrepreneurial life cycle which I will expand on in Chapter 5.

A New Pathway: Systems Convener

As outlined in my RAL 8, I have taken a leadership role in convening an innovative organisation for professional supervision across a variety of professions in Ireland – the Supervisors Association of Ireland (SAI)[2]. In my role as Chair of SAI, I went on to forge links within Europe through the Association of National Organisations for Supervision in Europe (ANSE).[3] Through the research process, I have named this new aspect of my professional identity as systems convener. This term

[2] SAI Supervisors Association of Ireland
[3] ANSE European organisation for supervisors and coaches

can be used in different ways, but my focus when using it is influenced by how Wenger *et al.* (2015) define it:

> Systems conveners view their work, explicitly or implicitly, as an endeavour to generate new capabilities in their landscape. It is a complex learning process that involves new partnerships among diverse stakeholders. To enable this learning, they attempt to reconfigure the landscape: unlocking unexplored spaces, forging promising partnerships, building bridges, resetting boundaries, challenging established colonies, and creating new settlements. (p. 100)

As I sought to reconfigure the landscape of supervision, searching for common ground across professions and organisations, I encountered the political nature of the landscape, while persistently engaging with sources of power. Through this experience, I believe that the foundations for learning and collaborating is relationship-building and creating a common language, which cannot be rushed and requires a lot of patience. This was an area I really struggled with, as I pushed too fast at times, becoming impatient with the lack of obvious results.

As I had no formal authority within this landscape, I was aware that a top-down approach would not be effective, thus I enlisted the help of senior practitioners across various professions and invited them to a number of collaborative conversations as we reconfigured the landscape together. Integrating this new aspect of my professional identity, that is, as convener, I acknowledge my courage as I initiated conversations at the boundaries between traditionally unlikely partners (Trayner, 2015, p. 102), such as coaching, chaplaincy, spiritual guidance, teaching and counselling. A professional identity "is a complex and dynamic equilibrium constantly undergoing development by the interaction of the 'personal self' and the 'professional community'" (Judy & Knopf, 2015, p. 84). The role of systems convener has become a key part of my professional identity, which I will revisit in Chapter 3, as I critically reflect on the design and delivery of a cluster of professional products.

As "professional entrepreneur" and "systems convener" in the landscape of practice, I have now come to realise how my choice of research topic was influenced by my own narrative, as I struggled to shape my personal and professional identities within the landscape of supervision. I also

conceptualised, designed, and implemented a project for the generation of new professional knowledge about cross-professional supervision. A distinguishing feature of the DPsych, and a key reason why I chose this doctoral pathway, is, because of its focus on 'research' resulting in 'products' of interest and usefulness to practitioners and influencing the systems in which they practice" (du Plock & Barber, 2016, p. 27**).** My hope is that this emerging knowledge will continue to inform the micro level of my personal professional context, the macro level of policy strategy and the future direction of the practice of supervision. As the theoretical context emerges from the personal and professional context, I will now outline the professional landscape, before reviewing the emergence and refining of the research focus.

1.4 Theoretical Context: Pathways to Transformative Learning – *Identification*

As we navigate the personal professional landscape, we encounter key learning experiences. Some alter our very being, our beliefs, and our core identity. During my early adolescence the sudden death of my father, and my mother's ongoing struggle to cope with this loss, was one such transformative experience. The capacity of the human person to learn, change and to live more deeply through such experiences has always fascinated me, and was the inspiration for my training as a sociologist, theologian, adult educator, psychotherapist, spiritual guide, supervisor, and more recently as practitioner-researcher. Adult educator, Jack Mezirow (1991), refers to such experiences involving a deep shift in perspective as transformative learning. According to Mezirow (1991), we each have a "meaning perspective" consisting of frames of reference we have developed about the world, derived from the socialization process. Transformative learning occurs when individuals change their frames of reference, that is, the complex webs of assumptions, expectations, psychological characteristics, values and beliefs that act as filters through which we view both ourselves and the world in which we live.

Facilitating such change is an important goal of adult education and supervision. According to Carroll, the focus of supervision is "practice, the end result is learning, the deepest form of which is transformational learning" (1996, 2014, p. 18). As part of developing an effective professional style of supervision, supervisors need to develop a critical awareness of adult education and learner-centred theories. To achieve this, an in-depth understanding of transformative learning theory (TLT) is, I believe essential, thus, the application of TLT and critically reflexive practice within cross-professional supervision is central to my practice and my research interests, as outlined in my RAL 8.

It is now over 40 years since TLT was introduced to the field of adult education and, to my knowledge, no other theory has experienced so much research. The research has taken this theory into diverse areas, broadening its application beyond the often criticized purely cognitive, rational landscape. A key area for this inquiry which also emerged through the co-researchers is "ways of knowing", including the meaning-making or spiritual dimension which I will critique in Chapter 5. Whether individual or societal, the process of transformative learning usually begins with a "disorienting dilemma" (Mezirow, 2000; Freire, 1970; Brookfield, 1995; Cranton, 1996) (see RAL 8 for an overview). I experienced such a dilemma, prompting me to pursue this inquiry, which I will now expand on.

1.5 Rationale and Context of the Research Project: Waymarks along the Path

At a time in society when it is essential to model an approach to engagement in helping relationships, which is accountable and based on firm ethical and professional foundations, the practice of regular supervision for those working in the caring professions is more important than ever. While the practice of supervision is commonplace in most clinical and counselling training contexts, a culture that values supervision has not yet developed in many helping professions such as health care, social work and coaching. As a trainer of spiritual guides and counsellors, trained in counselling supervision, I found that a key part of my supervision practice was working with

professionals from many different disciplines who were struggling to access supervision that included what they termed a "spiritual" dimension.

As outlined in my RAL 8, prompted by this dilemma, I took a leadership role in the design, planning and delivery of professional training programmes at various levels, while applying critical inquiry methods into my practice. Through my work-based research, I extended the contexts of supervision training and practice from a uni-profession based approach to a more cross-professional approach. Working with practitioners from a variety of disciplines, I found that many struggled to find a way to integrate what most referred to as a "spiritual" dimension, while many clearly stated that they are not "religious". This dimension, which I name as "the meaning-making", or "wisdom task", was, in the supervisees' experience, missing in counselling models of supervision. The search to understand this dimension impelled me to continue to refine the focus of the research. Revisiting an early entry in my research journal, entitled "Working Title for Research Interest – *Making Space for the Spiritual in Supervision",* (see Appendices 5 & 6), the seed for this inquiry, I note how much the research focus has spiralled and evolved reflecting the recursive and developing cycle of research (Barber, 2006) As the inquiry advanced and the question broadened, to how to bring the whole self into the transformative learning space, including the spiritual self, the theme of diversity emerged.

1.6 Aims and Objectives of Research Project: A New Pathway *Exploration*

This final research project evolved from staying with this search, and from two decades of taking a leading role in breaking new ground through designing, and leading CPS training, setting up and leading SAI, an organisation for those working with supervision within and across professions. Like other professions, supervision has been influenced by the changing traditions and trends in society. In the past decade there has been an increasing emphasis upon collaborative practice in the helping professions. One consequence of this development has been an emerging cross-professional supervision practice (CPS a term I coined in 2010) in which trained supervisors from differing

professional and disciplinary backgrounds supervise practitioners. While the past decade has witnessed a growth in the practice of CPS, to date, there appears to be little research concerning the advantages or disadvantages of cross- professional supervision for supervisors, practitioners, clients or organisations. In short, this means that supervisors and supervisees are engaging in cross-professional supervision without well-grounded research, theory and a knowledge base pertaining to cross-professional supervision competence.

As outlined in my draft learning agreement, the aim of this final research project –*Understanding and Using Cross-Professional Supervision* – is to explore the possible strengths and challenges involved in the practice of CPS, using Interpretive Phenomenological Analysis (IPA) into the experience of eight purposively chosen cross-professional supervisors in the field, thus leading to a brief for a manual on this theme. As a practitioner-researcher with a leadership role in the field of supervision, I believe it is time to develop a culture of research in this newly emerging profession. A key part of research is investing the current literature, which I will now explore.

Chapter 2 Relevant Current Research for Cross-Professional Supervision

2.1 Introduction, Purpose and Methodology

In this chapter, I will endeavour to critique the literature regarding two disparate themes that have relevance for the development of CPS. Since cross-professional supervision is a term first coined by me in 2010 and published in literature in 2010, there is no specific research that directly relates to the topic, which is the focus of this current research project. However, there is research that feeds into its development and refinement, which I will review. This includes research around

interdisciplinary and multidisciplinary supervision. So the first theme is concerned with relevant cognate research and literature and its implications for CPS training and practice.

The second theme, subdivided into two parts, focuses on the conditions that foster transformative learning and those that foster wisdom. Both of these themes emerged from the research as the underlying grounding theory for CPS training and practice. Supervision is not only a learning relationship, but may also become a transformative learning relationship that prepares the practitioner for effective supervisory practice. Transformative learning within the training programme, the context of this research, as already noted, began with Mezirow's TLT, but expanded to include other ways of knowing and the notion of fostering wisdom. Thus, parallel with TLT is a critique of the literature related to the area of fostering wisdom, a theme that is imbedded in the wisdom model and cross-professional approach proposed in this research project, and essential for the development of wise supervisors in wise collaborative conversations.

Purpose and Methodology of the Review

The purpose of this review is to discover emerging trends in supervision and to define some of the theoretical grounding involved in the training and practice of CPS. Literature reviews were conducted on several databases regarding publications of books and articles relevant to CPS, to discover the current research on the themes outlined above. The particular databases searched include Academia, Google Scholar, ERIC and PsychINFO. Literature was then examined for relevance to the current research inquiry. The backdrop to this inquiry is the experience of the co-researchers involved in this research project. Theories and findings that have informed the study are framed and critiqued.

2.2 Review of literature Related to CPS

The history of supervision in the helping professions reveals a uni-professional development within the various professions, with each profession developing its own supervision tradition and literature (Mullarkey, Keeley and Playle, 2002; Grauel, 2002; Kadushin and Harkness, 2002). It is noted that since the first publication of *The Clinical Supervisor*, an interdisciplinary journal for supervision in 1983, supervision literature showed signs of interdisciplinary development. The field of social work supervision is arguably the most established tradition, which first emerged in the 19th century. Psychotherapy and counselling professions, which surfaced in the early 20th century, like social work, have a culture of supervision throughout the practitioner lifespan, unlike that of psychology and psychiatry, where supervision was traditionally viewed more like an apprenticeship model engaged in by those seeking qualification or accreditation.

Supervision for the helping professions fosters professional development and professional identity and seeks to assure the welfare of clients (Grauel, 2002; Hawkins and Shohet, 2000; Carroll, 1996). The nursing profession, whilst relatively new to the practice of supervision, has produced its own prolific literature. Each professional group has developed a uni-professional tradition, culture and literature, all of which have strengths and limitations when it comes to working cross-professionally.

Cross-professional supervision is a term first coined by me as an overarching name for the kind of supervision that I developed as part of the Master's Training Programme in Supervisory Practice. This programme involved trainees from across a variety of professions who were training to work as supervisors across professions. Whilst I have used the term 'cross-professional' during the training programme since 2001, it was not however until *The Soul of Supervision* was published in 2010 that the term was committed to literature in the field. Since beginning my own research, other terms have emerged that have similar connotations, thus revealing a trend toward what I term cross-professional supervision. These terms, uncovered in the research, include interdisciplinary

supervision, cross-disciplinary supervision, multi-professional supervision, inter-professional supervision and trans-professional supervision, mostly experienced in the context of interdisciplinary healthcare teams. Despite the discovery of such a variety of terms, cross-professional supervision has remained the chosen term, as it appropriately captures the essence of the topic under research. I will use the term throughout this section of the project even though other terms might be employed in the research, such as cross-disciplinary and multidisciplinary.

The most cognate studies that relate to my research are found within the field of social work in New Zealand, led by Kieran O' Donoghue, who is head of the School of Health and Social Services at Massey University, Palmerston North, New Zealand. His article *"*Uniprofessional, Multiprofessional, Field of Practice, Discipline: Social Workers and Cross-disciplinary Supervision" (2004) in the *Social Work Review*, began an inquiry that continues to date and includes a further co-authored article by him on the topic in the same review entitled *"*Cross-Discipline Supervision amongst Social Workers in Asotearoa New Zealand" (Hutchins *et al*., 2014). Another exploratory study that looked at the possibilities and limits of cross-disciplinary supervision was conducted in the New Zealand *Journal of Counselling* (2009). Although the research here focuses more on practice than training, it does however provide good grounding research for a review of literature relevant to CPS.

Increased Demand for Cross-Professional Supervision

The notion of cross-professional supervision has emerged as a growing practice in international contexts over the past 20 years. This development is influenced by several factors that include the growth of the private practice industry; cost-cutting measures in health care; managerialism; the development of integrative and collaborative approaches to social service provision; and the supervision requirement for professional practitioners that extends beyond traditional professions (Berger & Mizrahi, 2001; Bogo *et al*., 2011; Cooper, 2006; Mullarkey *et al*., 2001; O Donoghue, 2004; Simons *et al*., 2007). The growth in the development of supervision in private practice is a response

to the demand for external supervision and this has influenced the increased availability of a cross-professional option (O'Donoghue, 2004; Simmons *et al*., 2007).

Value of Cross-Professional Supervision

Research was carried out involving 54 social workers regarding "cross-disciplinary", cross-professional experience which revealed that it is overall regarded positively (O'Donoghue, 2004; Huthchin, 2012). Value was placed on "different perspectives", "increased creativity", "wider knowledge", that it "prevents becoming complacent", and promotes "critical thinking" all of which echo similar themes reported by Beddoe and Howard (Beddoe, 2012, p. 187) such as "usefulness of different approaches", "increases my knowledge", "facilitates creative thinking", "more creative outcomes" and "helps me question my institutional approach". Improved professional identity, relationships and communication were also reported by Hyrkas *et al.* (Hyrkas, 2002). Identified benefits include sharing of knowledge and the potential decentring of supervisor knowledge (Crocket, 2009).

Challenge for Cross-Professional Supervision

In truth cross-professional supervision can both enhance and hinder practice. Some challenges for cross-professional supervision were identified by Townend, such as the need to deal with "professional role and training differences and misunderstanding", "difference in training level", "absence of shared theories and language", "absence of empathy for organisational issues" and "fear of revealing weaknesses"(Townend, 2005, pp. 585-587).

There are recommendations that might assist in addressing some of these challenges, which include the importance of establishing a comprehensive and clear contract that needs to be regularly reviewed (Beddoe & Howard, 2012; O' Donoghue, 2004; Simmons, Moroney, Mace & Shepherd, 2007), an understanding of similarities and differences regarding different professions, status and

relationships (Beddeo & Howard, 2012; O'Donoghue, 2004; Townend, 2005) and the importance of familiarity with each other code of ethics, professional standards, complaints processes, background knowledge and ways of working (Beddeo & Howard, 2012; O'Donoghue, 2004; Simmons *et al*., 2007; Townend, 2005). The cross-disciplinary supervision practice needs to sit within agency, policy, regulatory and professional practice guidelines (Hutchings, Cooper & O'Donoghue, 2014) and requires an appropriate understanding of the relevant organisation, professional association and regulatory contexts and requirements (Hutchings, Cooper & O'Donoghue, 2014).

Implications for Training and Research

There is a growing view that supervision is a profession in its own right and therefore involves a more a generic rather than a professional-specific process, thus requiring the development of a common philosophy (Davys & Beddoe, 2008; Mullarkey *et al.*, 2001). This produces the possibility for cross-professional supervision but can be a challenge to within-discipline supervision, professional regulation and membership.

A particular point of interest regarding the research is the emerging debate around supervisor training. Advocates of a generic model of supervision, that supports supervision becoming a profession in its own right, may provide an opportunity to increase the demand for a generic model of training that would be effective across professions and in the process promote the notion of cross-professional supervision (Davys & Beddoe, 2008; Morrell, 2003; O'Donoghue & Tsui, 2011; Rains, 2007). Bogo *et al.* (2011) suggest that some concerns need to be taken into account with regard to a generic or a common model. These include the fact that recent graduates expressed a need for connection to their primary profession. This is consistent with developmental models of supervision which recognise that individuals progress through different stages and therefore require different supervision strategies for different stages (Stoltenberg & McNeill, 2009). Hulme *et al.* (2009) suggest that "collaborative multi-professional practitioner enquiry offers a way forward in the

development of shared language and common understanding" from which a "trans-professional knowledge base" might grow. They draw on theories of "third space", the creation of a platform on which professionals from different backgrounds can relate to each other at different levels of conversation complexity, and from there are able to move between and beyond, using reflective and generative dialogue, in order to sense and actualise new ways of working (Hulme, 2009, p. 538). Cross-professional supervision calls for new ways of working and, by inhabiting a new space or a "third space", we are drawn to finding new ways of working together that have not yet fully come to fruition.

With the development of cross-professional practice in response to an apparent need, there clearly follow implications for practice, training and research. This relatively new area of practice still needs further research that will assist us in understanding competencies, knowledge base and accountabilities required for a cross-professional training and practice. There needs to be a development of further frameworks to inform practitioners, and to help in working with professional organisations and services.

2.3 Transformative Knowing and Wisdom Knowing

Fostering of transformative learning and fostering wisdom in some ways encapsulates the essential philosophical thread that runs through the research. I propose to treat fostering wisdom as an extension of transformative learning, that addresses particular characteristics of cross-professional supervision. This includes adding to Carroll's seven generic tasks of supervision a "Wisdom Task", in an effort to name attentiveness to the spiritual/contemplative dimension of supervision and "Wisdom's Garden", a creative modality I developed for supervision which uses the archetypal metaphor of garden, and symbols that can provide a space and container to develop intrapersonal, interpersonal and extrapersonal insight and metacognition for effective practice. In other words, to become wise, and finally be able to engage in wise collaborative conversation, an important characteristic in the CPS relationship that sets the tone of a collaborative alliance in supervision.

Whilst the concept of wisdom is immense, for the purposes of this research project I will focus specifically on a review of literature that fosters wisdom, plus I will include Sternberg's balance theory of wisdom (2003).

The literature here is grouped around shared themes related to CPS training and transformative learning. These themes emerge as conditions and interventions that foster transformative learning and other ways of knowing that are resonant with the supervisory learning space. Since CPS is perceived as a learning relationship, then transformative learning theories, related to adult education, are particularly applicable. *"*A Critical Review of Research on Transformative Learning Theory, 2006-2010", by Edward W. Taylor and Melissa J. Snyder (Taylor, 2012), "A Critical review of the Empirical Research of Transformative Learning 1999-2005", (2005) and *Fostering Transformative Learning: The Practice of Transformative Pedagogy,* (2009), are the key resources for this section of the review. In relation to the review around the theme of wisdom, I focus on *An Overview of the Psychology of Wisdom*, by Helena Marchand (2003), "Defining and Assessing Wisdom: A review of the Literature", by Bangen, Meeks and Jeste (2013) and Sternberg's balance theory of wisdom (2003)

2.4 Fostering Transformative Learning Review

Fostering transformative learning in educational settings is based on a plethora of literature that details the ideal conditions for transformative learning, beginning with Mezirow (1978, 1991, 1997). Mezirow (1991a) believes that transformative learning theory provides a philosophy of adult learning that results in a prescription of interventions that fosters transformative learning. "It involves identifying problematic ideas, values, beliefs, and feelings, critically examining the assumptions upon which they are based, testing their justification through rational discourse and making decisions, predicated upon the resulting consensus" (Mezirow, 1995, p. 58). Mezirow offered the first comprehensive research on transformative learning theory in *Transformative Dimensions of Adult Learning* (1991). This research, that sought to understand how adults learn, transform and

develop, drawing on insights from diverse disciplines such as psychology, sociology and philosophy, has made a transformative contribution to understanding adult education and supervision. Since this work, literature reviews on transformative learning not only begin here, but are often the "sounding board" for subsequent research.

Constructivist Approach

Mezirow (1991) explicitly states that a constructivist theory underlies his theory and affirms his conviction that meaning exists within ourselves. The constructivist theme that runs through the research supports the active and authentic learning space that the supervisory space strives to offer. It is a learning space where the role of the trainer and supervisor is to facilitate learning, to question assumptions and arrive at new meanings that subsequently lead to action.

The constructivist approach to teaching and learning may be seen in education practices that reflect an authentic pedagogy, defined by Neumann, Marks, and Gamoran (1996) as instructional activities and assessments that are "rooted in a primary concern for high standards of intellectual quality" (Neumann, 1996, p. 1) and have connotations for a paradigm shift from traditional instructional practices to the constructivist view that shifts from an expert model to a constructivist model, where learners are fully involved in their own learning process, and the facilitator of learning acts more as a "guide on the side" rather than a "sage on the stage".

Conditions that Foster Transformative Learning

There is still much to be learned about transformative learning and there is a call for researchers to look beyond Mezirow to other theoretical perspectives on transformative learning such as Cranton (2006), Boyd (1991), Freire (1970), Kegan (2000), O'Sullivan (1999), Tisdell (2003). Concurrent with Mezirow's studies, several more studies have been identified that focus on fostering transformative learning: Bailey (1996), Dewane (1993), Gallagher (1997), Kaminsky (1997), Neumann (1996),

Saavedra (1996). However, these works were not necessarily building on Mezirow's theory, though they do support the ideal conditions for fostering transformative learning as outlined by Mezirow, many of which are applicable to CPS. A summary of these conditions I have placed into the chart below based on the finding of Edward Taylor in his article *Fostering Transformative Learning* (Table 2).

Table 2: Conditions that Foster Transformative Learning

Conditions that Foster Transformative Learning	**Theorists**
effective instructional methods that support a ***learner-centred approach*** promote **student autonomy, participation, and collaboration**	(Bailey, 1996; Gallagher, 1997; Matusicky, 1992; Saavedra, 1995); (Bailey, 1996; Gallagher, 1997; Ludwig, 1994; Pierce, 1986; Saavedra, 1995);
the importance of activities that encourage the exploration of ***alternative personal perspectives, problem-posing, and critical reflection***	(Bailey, 1996; Gallagher, 1997; Kaminsky, 1997; Neuman, 1996; Saavedra, 1995);
the necessity for teachers to be ***trusting, empathetic, caring*** ***authentic, sincere,*** and demonstrating a high degree of ***integrity***	(Bailey, 1996; Kaminsky, 1997; Ludwig, 1994; Neuman, 1996); (Pierce, 1986);
the emphasis on personal self-disclosure	(Dewane, 1993; Pierce, 1986; Saavedra, 1995);
the essentiality of discussing and ***working through emotions and feelings*** before critical reflection	(Gallagher, 1997; Kaminsky, 1997; Neuman, 1996; Pierce, 1986; Saavedra, 1995);
the ***importance of feedback and self-assessment***	(Pierce, 1986; Saavedra, 1995);
solitude ***self-dialogue***	(Neuman, 1996; Scott 1991a).

Taylor's review 1999-2005 (Taylor, 2005) comments on the significant attention given to the practice of fostering transformative learning. He identifies 19 studies that focused on this dimension either directly or indirectly. The particular focus of these studies includes the following: professional development for administrators (Garvett, 2004; King, 2004; Pohland & Bova, 2000); palliative care (Goldie, Schwartz, & Morrison, 2005); learning online (Ziegahn, 2001) and the identification of

thresholds of transformations (Berger, 2004), to name but a few. The key findings include: the need for personally engaging learning experiences (Feinstein, 2004; King, 2004; Pohland & Bova, 2000); the availability of varied medium to foster TL in the classroom (Cohen, 2004; Jarvis, 1999; King, 2000, 2004; Zieghan, 2001); the importance of support and validation (Cohen, 2004; Garvett, 2004; King 2003; Pohland & Bova, 2000); and findings further reveal means of identifying those who are susceptible to a transformative experience (Berger, 2004).

New Insights around Fostering Transformative Learning

Much of the more recent research of transformative learning focuses on the practice of fostering transformative leaning and "provides support for major assumptions associated with Mezirow's perspective of practice – such as creating a safe and inclusive learning environment, focusing on the individuals learning needs, and building on life experiences, to mention a few" (Taylor and Snyder, 2012, p. 45). There are, however, new insights about the practice of fostering transformative learning that are worth considering.

Key to fostering transformative learning is the learning space. Some dimensions to this include Kegan's notion of holding environments and cultures of embeddedness (1994), Lewin's concept of life spaces as applied by Kolb to learning spaces that support experiential learning (1999), Nonaka's and Konno's articulation of the concept of *ba* as shared space that harbours meaning (1998), and Palmers paradoxes and creative learners (1998).

One new insight is that when it comes to transformative learning one size does not fit all, thus meeting the individual needs of each learner requires attention to the context also. Cranton and Wright, among others, question Mezirow's emphasis on the cognitive aspects of learning, with too much reliance on the rational, and suggest that not enough attention is given to the person as a whole being (Taylor & Cranton, 2012). Mezirow's research reveals a bias towards rational ways of

knowing. Recent research has given more attention to the other ways of knowing that can bring about transformative learning. Women's ways of knowing and connected knowing (Belenky *et al*., 1986), multiple intelligences (Gardner, 2006) and Kolb's learning cycle (1999) support engagement with other ways of knowing as a pathway to transformation. These ways of knowing involve intuition, imagination, metaphor, symbols, artistic expression, story, and drama. However, there is a concern in the research that such ways as multidimensional learning, whole person learning, other ways of knowing, lack clear and consistent definitions, as terms are often used interchangeably as if they share similar assumptions about learning. Despite this problem, there is interesting research around creative or expressive ways of knowing (Yorks & Kasl, 2006) pleasure (Tisdell, 2008), kinaesthetic learning (Velde, Wittman, & Mott, 2007) with such studies beginning to offer insight. York and Kasl (2006) offer a taxonomy of expressive ways of knowing framed in Heron's (1992) conception of presentational knowing, that fosters whole person learning and a way of bringing new ideas into consciousness (Curry-Stevens, 2007). Presentational knowing is the term adopted in this research project when referring to other ways of knowing, and is used within the professional portfolio.

Tisdell's finding in her research around pleasure has revealed that even watching television or a movie has the ability to facilitate transformative learning by drawing the learner into a new experience. This finding broadens the possibilities of catalyst for change, beyond the traditional conceptions of disorienting dilemmas associated with pain (emotional, physical) and suffering. Some other common themes have emerged in relation to transformative learning spaces, including a belief that transformative learning happens in relationship within an environment where there is shared ownership, which is inclusive of whole person learning, including body mind and soul. Within the process, there also needs to be sufficient time for collaboration, action, reflection and integration that is driven by learner's questions and needs (Fisher-Yoshida, 2009) all key aspects of good supervision.

The Role of the Facilitator of Transformative Learning

Most crucial to the fostering of transformative learning is the role of the supervisor as facilitator of learning. To be a facilitator of transformation involves more than creating the ideal learningconditions. One key challenge is how to deal with the ethical issues associated with transformative learning. Mezirow (1991) makes some recommendations and Cranton (1994) provides direction with regard to raising awareness around handling ethical issues, supporting action and dealing with individual differences. Cranton (1994) places responsibility on the adult educators to continue to be transformative learners themselves. Neumann (1996) suggests this involves them in being willing to learn and change themselves, to work on building strong relationships based on trust and confidentiality, to be risk-takers, to learn to support affective processing and to promote critical self-reflection. The essence is about creating a collaborative learning space where the participants assume responsibility for co-creating the conditions necessary for transformative learning.

Fostering TL in Group Context

Moving the focus of transformative learning within a group context, Saavedra (1996) identifies some of the conditions that she considers essential, gleaned from the context of teacher-training which I find very relevant. These include: 1) creating a dialogical context in the group that supports a collaborative and democratic environment where all voices are heard; 2) finding voice around identity issues including ethnic, gender and issues of class, to which I add, spirituality; 3) having a sense of ownership in a group; 4) embracing dissonance and conflict; 5) having mediational events and demonstrations; 6) giving space for reflection and action on experience; 7) encouraging self-assessment and evaluation; and 8) having a cycle of taking stock, applying new strategies, change and developing what is effective (Saavedra, 1996).

Within CPS, the attention given to cultural background could also be applied to professional backgrounds. Saavedra suggests that it is necessary in the learning group that participants situate themselves historically, politically and culturally, and I further suggest professionally, because it can help the overall collaborative and democratic environment (Taylor & Cranton 2012). Another group factor, dealing with conflict and dissonance, threw up differing perspectives, where Cranton (1994) suggests that conflict should be minimised and Saavedra (1996) contends that conflict can provide a real learning opportunity. Conflict and dissonance is inevitable in supervision and so it is essential that the facilitator of learning has skills to deal with it. A third group factor for the researcher was the necessity for the learner to be able to try out new acquired ideas, assumptions and beliefs in the field (Taylor & Cranton, 2012, p. 15).

Wise Collaborative Conversations

As stated earlier, transformative learning takes place in relationships. Relationships do not just provide the context and container for learning, but in the words of Steven Schapiro, "it is within the dialogue, debate, and interaction of the relationship that transformation occurs" (Fisher-Yoshida, 2009, p. 112). The development of a capacity for relationship is important to cultivate competencies such as mutual empathy that can facilitate learning together. Wise collaborative conversations or true dialogue take place in the realm of the between (Buber, 1934) and require speaking, reflecting and acting, knowing and inquiring, differing and connecting (Leahy, 2001), but it is "the capacity to differ and connect, that is at the foreground of stepping into the space between us" (Leahy & Gilly, 2001, p. 34).

Gilly and Leahy's notion of collaborative transformative learning is about a commitment and willingness to work together in inquiry and in dialogue in support of transformation. As experienced in CPS, it is within the embodied experience or relationship that people are able to live their way into new ways of being and thinking (Schapiro, 2009). By inviting the whole person into relationship,

there is a building of intimacy and connection and a deep collaboration that allows transformation to occur. Wise collaborative conversations take time, reflection and patience and they work best where there is a sense of shared ownership and inclusion of the whole person. A collaborative relationship is the key to many aspects of the transformative learning environment, a relationship characterised by affirmation, challenge and creativity, where the relationship and process is more important than the content. “If learners are given the space and support to address and potentially resolve questions and issues in their personal, community and professional lives, then working towards those answers and solutions can lead to deep changes in their ways of knowing, doing and being” (Schapiro, 2009, p. 114).

Wise collaborative conversations are dialogical, and unlike debate, they search out values and strengths in the other’s position, rather than looking for flaws and weaknesses. Dialogue, according to Daniel Yankelovich (2001), discovers new options and seeks closure, whereas debate seeks only to ratify a prior position. He further identifies potholes that can inhibit dialogue: holding back, locked in a box, prematurely moving to action, listening without hearing, starting at different points, showboating, scoring debating points, contrariness, having a pet preoccupation, and what he calls aria singing, all detailed in his book, *The Magic of Dialogue* (2001).

Yankelovich found that the interplay of facts, values and feelings in a process of dialogue often leads to considerable wisdom in public judgement. He suggests that the better our dialogue skills are, the wiser will be the judgements we reach through dialogue. The supervisory learning space can facilitate transformation through developing a capacity for skilful dialogue in collaborative relationship that leads to wisdom and wise action.

2.5 Fostering Wisdom Review

Fostering a capacity for dialogue, whole person learning and critical thinking, can facilitate transformative learning, and the outcome of the integration of these elements leads to what I call wisdom and what characterises wisdom, supervision. It is the kind of supervision that is concerned with developing wisdom, helping practitioners become wise, and leads to wise action. Key to the development of a wisdom model of supervision with a cross-professional approach is that I have added an eighth task to Michael Carroll's seven generic tasks, and that is the wisdom task. In supervision we each bring our own philosophy, gendered experiences, culture and mental horizons, as well as our own spirituality and psychology to bear in our efforts to reflect meaningfully on situations. This task could incorporate the meaning-making aspect of supervision.

Within all caring encounters there is potentially, I believe, a transcendent dynamic that encompasses, yet lifts us beyond our professional skills and competencies into the realm of mystery. For some this is named as spirituality, and I have come to name this as wisdom. David Bakan (1996) names this aspect as the mystery-mastery complex. The introduction of the wisdom task and the creative modality "wisdom's garden", provides the rationale for an exploration of some literature on the topic of wisdom.

I will now focus attention on the literature pertaining to fostering wisdom, particularly Sternberg's balance theory of wisdom. The key resources and the basis for this section include *An Overview of the Psychology of Wisdom,* by Helana Marchand (2003), "Defining and Assessing Wisdom: A Review of the Literature", by Katherine J. Bangen, Thomas W. Meeks and Dilip V. Veste (2013), and *Wisdom, Intelligence and Creativity Synthesized*, by Robert J. Sternberg (2003).

Wisdom can be defined as the "power of judging rightly and following the soundest course of action, based on knowledge, experience and understanding" (*Websters New World Dictionary*, 1997, p. 1533). The term wise is used in everyday language, though the particular meaning depends on the context. There is valid empirical research that has been carried out reflecting general agreement on the characteristics of what it means to be wise.

Sternberg (1990b, 1998b, 2000c) and Baltes and Staudinger (2000) have summarised some of the research in an attempt to understand wisdom and major approaches to wisdom. The main approaches are classified as philosophical, implicit and explicit theories. Implicit theories of wisdom highlight the commonplace characterisation of what is considered wise. Explicit theories are based more on expert theorist and the focus of this study is on behavioural manifestations of wisdom. Researchers Bangen, Meeks and Veste, (2013) identify nine subcomponents of wisdom that describe a wise person:

Table 3: Common Subcomponents

	The most commonly included subcomponents, definitions, are:	**which appeared in more than half of the**
1	*social decision-making and pragmatic knowledge of life;*	relates to social reasoning, ability to give good advice, life knowledge, and life skills;
2	*prosocial attitudes and behaviour;s*	include empathy, compassion, warmth, altruism, and a sense of fairness;
3	*reflection and self-understanding;*	relates to introspection, insight, intuition, and self-knowledge and awareness;
4 5	*acknowledgement of and coping effectively with uncertainty*; and *emotional homeostasis*.	relates to affect regulation and self-control.
	Subcomponents included in fewer than half of the reviewed definitions are:	
6	*value relativism and tolerance;*	involves a non-judgmental stance and acceptance of other value systems.
7	*openness to new experience*;	
8	*spirituality*;	
9	*sense of humour*.	

Wisdom is an age-old topic in philosophy and religion, but it is only in the last couple of decades that wisdom has been studied in the context of psychology. Philosophical approaches have been

reviewed by Robinson (1990), based on an Aristotlian approach. Robinson identifies three different senses of what wisdom is. The first is *Sophia*, which is found in those who seek a contemplative life in search of truth. The second, *phronesis,* is a kind of practical wisdom, and the third, *episteme,* refers to a scientific understanding of wisdom.

Implicit Wisdom

The implicit approach involves a search for what might be called common or folk conceptions of wisdom, that are true only to the extent of someone's beliefs. They analyse the term as it was used to describe both wisdom and what it is to be wise. This analysis included the work done by Clayton and Birren, (1980) and Holliday and Chandler (1986). They later identified characteristics such as exceptional understanding and communication and general competence and social discretion. Sternberg conducted studies investigating implicit theories that resulted in the following indicators of wisdom: 1) superior reasoning ability; 2) sagacity; 3) superior ability to learn through exchange of ideas or through interactions with their environments; 4) exceptional judgement; 5) expeditious use of information; and 6) perspicacity. Sagacity was considered the most specific indicator of wisdom (Sternberg, 1985, 1990).

Explicit Wisdom

Baltes and his colleagues (2000) carried out the most extensive research on explicit theories of wisdom. They used a method described as "thinking aloud" about complex problems. They came to the conclusion that there are specific factors that influence the development of wisdom. "These factors include chronological age, the deep experience of a wide range of human conditions, the experience of being a mentor, and motivational dispositions, such as generative" (Marchand 2013, p.

2). Their research further reveals that wisdom is reflected in five components: 1) a rich factual knowledge; 2) rich procedural knowledge; 3) life span contextualism; 4) relativism; and 5) uncertainty.

Some theorists have viewed wisdom in terms of Piaget's post formal-operational thinking (Piaget, 1972) and consider that wisdom might be a stage of thought beyond this level of thinking. Most developmental approaches to wisdom have defined wisdom as having three basic dimensions of meaning, a cognitive process, a socially valued pattern of behaviour, and that wisdom is a good and personally desirable state. Research of theories emphasise that wisdom involves a balancing and integrations of several dimensions.

Interventions for Wisdom Development

Possible interventions to stimulate the development of wisdom have often been overlooked in the research. How to foster wisdom is, however, an area of concern for supervisory practice. Pascual-Leone (1983, 1990) suggests that a combination of disposition towards development and transcendence, and upbringing and role models, contribute to the development of wisdom. Meacham (1990), when describing environments that promote wisdom, speaks in terms of "wisdom atmosphere", something akin to what Tobin Hart (2001) describes as "wisdom space". This atmosphere provides a "framework of interpersonal relations in which one may safely discover and reveal the limitations of and doubts regarding what one knows, as well as be saved from extreme scepticism and paralysis of action, through sharing the burden of one's doubts and receiving from others the confidence that comes with knowledge" (Meacham, 1990, p. 209). He claims that absolute attitudes do not foster an atmosphere of wisdom but questioning does, whether it be about knowledge, values or power, and then sharing these questions with others all contributes to the development of wisdom. Neither a dogmatic attitude towards knowledge or "paralyzing doubt" can foster a "wisdom atmosphere".

The Balance Model of Wisdom

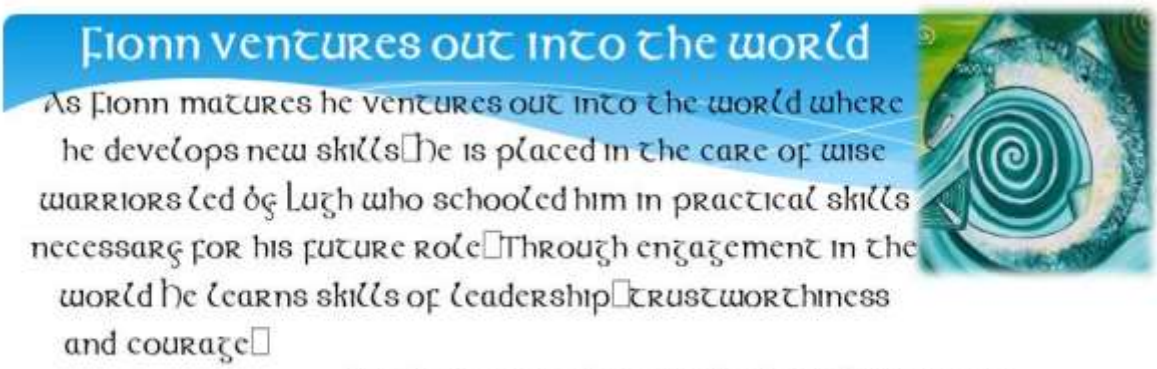
Sternberg suggests that schools, for example, should adopt a curriculum for teaching wisdom. He notes that learners are encouraged to recall facts, think critically and even creatively, but suggests that learners rarely are encouraged to think wisely (Sternberg, 2001). He believes that teachers should be models of wisdom and that teaching wisdom could add richness, depth and promote the formation of higher order thinking. It is true to say that the various theories of wisdom emphasise a balance of a number of factors that contribute to becoming wise. Sternberg offers a particular balance of factors in the balance theory of wisdom.

For Sternberg, the balance is between intrapersonal (self-interests), interpersonal (interests of others) and extrapersonal interests (wider interest such as one's country, environment, organisation or ultimate reality) and this balance further creates a balance between adaptation to existing environments, shaping of existing environments and the selection of new environments over both a short and long term. Wisdom also involves creativity, in that the wise solution may require creativity. The balance theory of wisdom is about balancing, in order to achieve the common or greater good, rather than self-interest or even other interest, which may not take into account the common good. Sternberg's theory is about developing wisdom that may not just require intelligence and explicit knowledge, but may also draw on implicit tacit knowledge. Balance needs to exist at intrapersonal, interpersonal and extrapersonal levels. Failure in personal and professional life has less to do with conventional intelligence than with a lack of wisdom. However, it is because of the multidimensionality of wisdom that it can actually be attributed to very few, so it is more an idea to strive for rather than something we can easily reach (Baltes & Smith, 1990; Clayton & Birren, 1980; Cornelius & Caspi, 1987; Erickson, 1959; Holliday & Chandler, 1986). It would be difficult then to teach, but as with transformative learning, as supervisors and trainers of supervisors, all we can hope to do is foster it.

Perennial Wisdom Tradition

Wisdom in a religious context is a whole other area of research to which I will not give a lot of attention here in this work. However, with regard to this dimension, I do want to consider for a moment the perennial wisdom tradition. This is relevant to Chapter 5 and the wisdom task, or spiritual dimension that emerged from the research. It will be dealt with later, but at this point I want to offer a perspective on this dimension of spiritual wisdom. It is about the ongoing attempt to discover universal truths that lie at the heart of the world's major religions and spiritualties. There are commonalities and there is what is distinctive. Each separate tradition speaks with its own voice, but the commonalities at the core of spiritual traditions allow us to hear the other's story in broader and deeper terms. St. Augustine argued that "the very thing that is now called the Christian religion was not wanting among the ancients from the beginning of the human race. Spiritual wisdom is about what connects us and a language that can be shared. The Perennial Wisdom Tradition's core values and spiritual insights may provide a language and landscape to help deal with the spiritual dimension in supervision (Benner, 2013).

Chapter 3 Design & Delivery of Professional Products



Developing my Role as Professional Entrepreneur

A Generative response

Higher Diploma in Supervisory Practice

Master's Programme in Supervisory Practice

Soul of Supervision

Supervisors Association of Ireland

Wisdom Supervision : A Cross Professional Approach

3.1 Introduction – Life Cycle of a Professional Entrepreneur

The DPsych programme at Metanoia Institute focuses on "using links between research and professional practice to create change and make an impact in the real work through doctoral 'products'" (Goss & Stevens 2016, p. 1). The following cluster of professional products is the stream of professional knowledge flowing to the river of this Final Project on CPS (see Appendix 1). The products came about through my work as a senior professional carrying out rigorous investigations into the practice of supervision, which have impacted the emerging profession of supervision training and practice.

Supervisory practice in psychotherapy and other disciplines is a growing field. Returning to my evolving identity as professional entrepreneur, as discussed in chapter 1, I have mapped the stages of the journey as I integrated this aspect of my identity (see Figure 4), which began over a decade ago when I developed various professional products. In my RAL 8, which accompanies this Final Project, I critically reflected on the leadership role that I adopted over the past 14 years, as I applied critical inquiry methods to my practice as a supervisor and trainer. In my RAL 8, I also critiqued the five substantial work based projects, which I contend changed the landscape of supervision training in Ireland.

Figure 4: The Life Cycle of a Professional Entrepreneur

3.2 Professional Products Higher Diploma/Master of Arts in Supervisory Practice

Through my review of the life cycle of a professional entrepreneur, I notice a parallel process with the development of the professional products, when, in 2000, I identified and *related* to a gap in the provision of supervision training for practitioners outside of the counselling and psychotherapy profession (Stage 1). I *responded* (Stage 2) by developing and delivering a Postgraduate Diploma in Supervisory Practice and the first Master's in Supervision in Ireland, with participants from across the professions. This multi-professional approach to the training group was identified, by most co-researchers in this inquiry, as key to their transformative learning, which I will explore in Chapter 5.

As the programmes developed, I *resisted* (Stage 3) the urge to impose a counselling supervision model on this diverse group of professionals, and instead sought to develop an innovative response drawing from the literature across the various disciplines, with particular focus on transformative learning, ways of knowing and wisdom literature. Taking the *risk* (Stage 4) of stepping outside of the tried and tested approach to supervision training, I *released* (Stage 5) the programme and various professional products into the field, while remaining open to *reviewing* (Stage 6) the impact of the products on the emerging profession of supervision. As noted by one of the signatories at the beginning of this doctoral journey:

> This research is to the forefront of the many questions facing practitioners of supervision from a wide range of theoretical perspectives. It represents both a challenging and a creative response to the growing needs of supervisors who find themselves working in cross-professional settings.

As part of this entrepreneurial journey, I took a leadership role in successfully navigating three academic accreditation processes (see RAL 8, pp. 7-8, also RAL 8, Appendix 20, p. 22). Within each accreditation process, I availed of the opportunity to improve the delivery of the training by integrating evaluative feedback from participants, tutors and external examiners within an academic and practitioner setting. As a practitioner-researcher, my

aim was to maintain a practitioner focus, while retaining equivalency with other MA programmes within the university sector. In addition, I hoped my work, growing out of the programmes in supervisory practice, would demonstrate the value of psychotherapy research to other disciplines by introducing a reflective, reflexive approach.

Quantitative Research – The Professional Portfolio

The key to reaching my objectives was gaining agreement, across the sectors, for the introduction of a professional portfolio as part of the MA, rather than a traditional thesis. At first I introduced an Extended Learning Portfolio, with a focus on how the training programme contents, learning activities and supervision experience informed the developing professional style of the trainee supervisors (see RAL 8, Appendix 17, p. 18). This approach to the portfolio work allowed participants to integrate their learning, but it was very limited as a formative and summative mode of assessment. At this time, I became aware of the increasing interest in a new portfolio-inspired field of inquiry within the university and workplace. In 2010 AAEEBL[4] noted 19 portfolio events hosted around the world. The aim of a professional portfolio is to develop independent, self-directed, active learners and reflective practitioners. I outlined my working definition of a professional portfolio as:

> A professional portfolio offers participants the opportunity, in an extended piece of annotated, analytical, evaluative, and creative writing, to present their professional style and philosophy of supervisory practice. (G. Holton 2010)

As the professional portfolio is an important professional product, I persisted in my search to identify a suitable qualitative research methodology to guide the portfolio work that was acceptable within both the university and practitioner culture. As part of the doctoral journey at Metanoia Institute, participants are invited to engage in "conversation based learning" through professional knowledge seminars relevant to their research project. It was through engaging in these seminars that I found a way forward with the methodology, as I deepened my understanding of reflexivity and autoethnography. Through a review of the literature, I found that there is considerable ambiguity

[4] The Association for Authentic, Experiential and Evidence-Based Learning

around the meaning of the term “autoethnography” and its use as a qualitative research method (Ellis & Brochner, 2000). However, following much research and collaboration across disciplines, I managed to gain agreement within the university to pilot autoethnography as the key methodology within the professional portfolio.

Autoethnography and a Culturegram

Drawing on the work of H. Chang (2008), which focuses on cultural analysis and interpretation, founded on a belief that culture shapes our research, sources of data, analysis, interpretation and practice, I introduced autoethnography and a culturegram as central to the professional portfolio. With awareness of the strengths and limits of a reflexive, autoethnographic approach to the research component of supervisory practice, this methodology has greatly enhanced the development of a practitioner research culture within the MA training programme, the co-construction, sharing and dissemination of knowledge through the professional portfolio work.

Seeking to meet the research needs of the trainee supervisors, as practitioner-researchers within a university setting, I took a leadership role with the director of research in developing a research module suitable for this professional group, entitled: Research Challenges in Professional Practice (see RAL 8, Appendix 5 for an overview of this module). Overall, the introduction of this research module was received well by staff, participants and the external examiners and, as described by one of the signatories, has been “ground breaking”.

Impact in the Field

Five years on, the initiative to integrate professional portfolios continues to be received very positively by participants on the programme, as well by staff and external examiners. Participants find this approach very integrative and suitable within practitioner research, particularly for those

new to research methods. This initiative has also helped to showcase the training programme and the dissemination of knowledge created through the portfolio work within the wider research community across the university sector, as I continue to receive invitations to run seminars on the development of professional portfolios in various continuing professional development (CPD) settings across professions.

What constitutes knowledge, particularly professional knowledge, and its relevance to supervision research, is important as the emerging profession of supervision develops. Knowledge is, I believe, co-constructed between people who actively engage in its creation through relational knowing and connected learning. Moving forward with the Final Project, I am conscious as a researcher that the way I produce knowledge is as important, if not more so, than the actual knowledge I think I have discovered, which means reflexively and simultaneously *knowing and knowing the limits of knowing* the possible strengths and limits of using cross-professional supervision.

3.3 Supervision Text – The Soul of Supervision

In my role as Director of the MA in Supervision, I collaborated with the tutors and participants as they developed their knowledge, skills and competencies as professional supervisors. In 2009, I approached some members of staff and graduates of the programme to invite them to collaborate in the development of a supervision text within an Irish context. This idea was received with enthusiasm, as at that time there was, to my knowledge, no published text on supervision from the Irish context, thus most of the literature was from Britain or the USA.

Next came the challenging part of finding a publisher, which for me was a learning curve. This was a protracted experience resulting in a contract with a publisher in Ireland, with Dr Margaret Benefiel and myself co-editing the text. Just before the signing of the contract, certain constraints about contributors and themes were introduced by the publisher, so for a combination of reasons we

withdrew from this process. Within a short time, a contract was agreed with a new publisher, Moorehouse Publishing, New York, which worked out very well with a more collaborative approach(see Figure 5). As we, the co-editors, were located in Ireland and the USA we had regular Skype meetings as the format for the text was developed. I agreed to take the lead with the five Irish contributors and Margaret with the five contributors from the USA.

Overall, the process went very smoothly as, like Fionn and Finnegas, Margaret, an experienced published-author, taught me so much about navigating the process (see Figure 6). The key learnings for me included the importance of really clarifying the vision and style of the text with the publisher, and supporting the contributors as they negotiated the word count and style of writing required. The issue of diversity arose around reference style and the balance between user-friendly and academic writing.

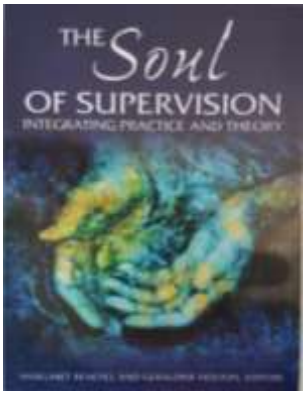


Figure 5: Publication Image

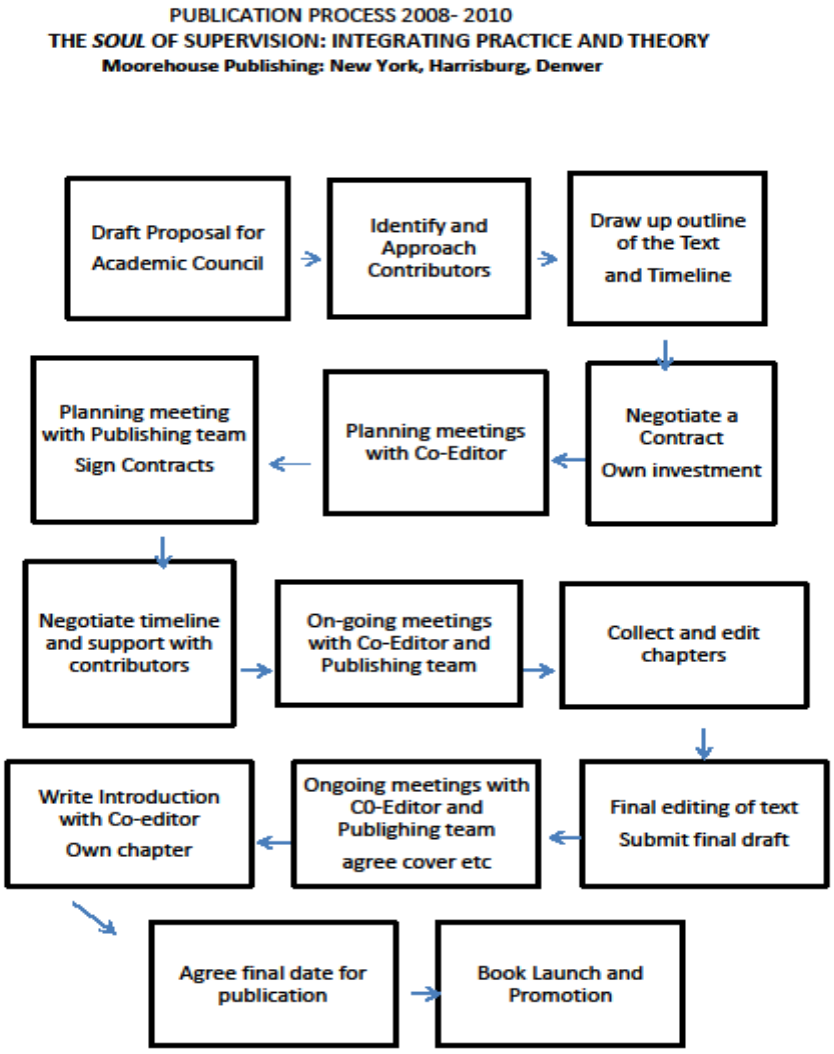
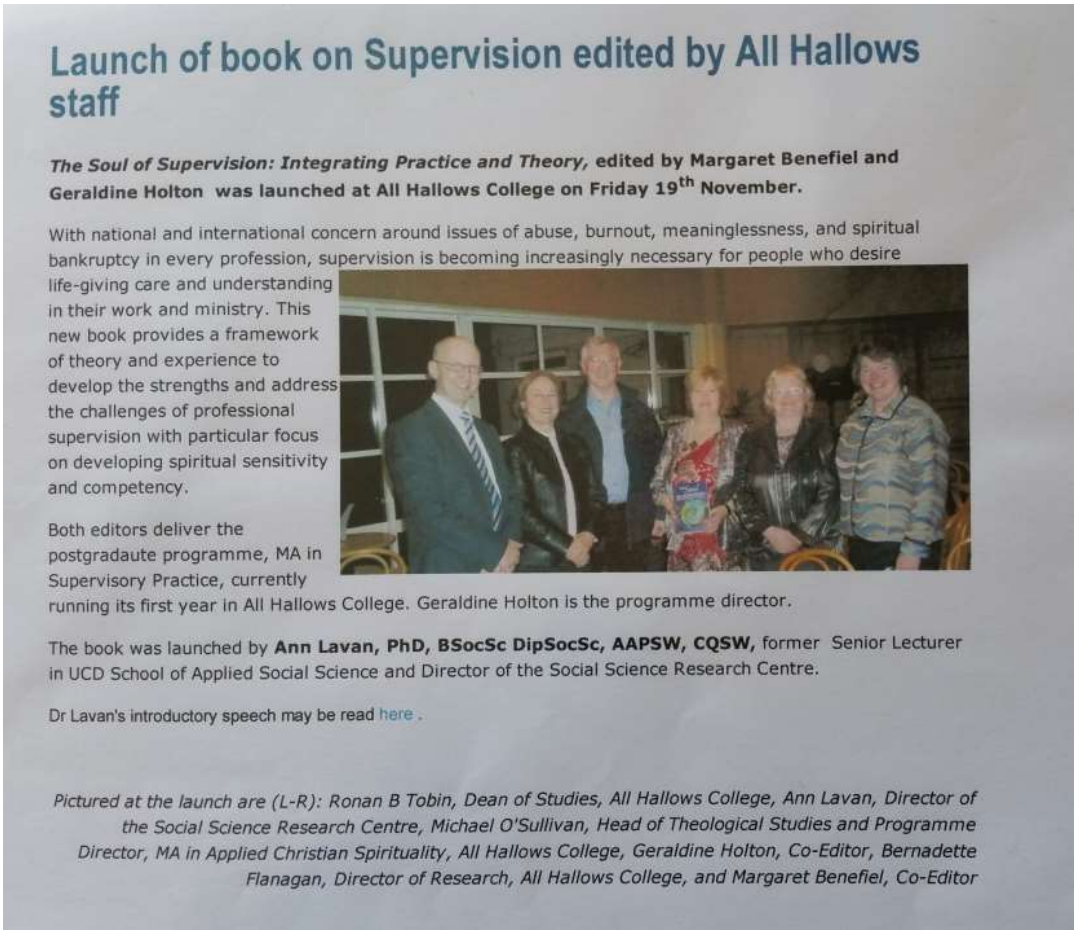


Figure 6: Publication Process Chart

The Soul of Supervision: Integrating Practice and Theory, which was launched on 19 November 2010 at All Hallows College Dublin, has been received very well (see Figure 6). The book was launched by Dr Ann Lavin, former Senior Lecturer in University College Dublin School of Applied Social Science, and Director of the Social Science Research Centre, who noted the rich content ranging across supervision as: "reflective practice, illuminated through the metaphor of wisdom's garden and the creating of a learning environment within which we can deepen our reflexive ways of knowing".



Launch of book on Supervision edited by All Hallows staff

***The Soul of Supervision: Integrating Practice and Theory,* edited by Margaret Benefiel and Geraldine Holton was launched at All Hallows College on Friday 19th November.**

With national and international concern around issues of abuse, burnout, meaninglessness, and spiritual bankruptcy in every profession, supervision is becoming increasingly necessary for people who desire life-giving care and understanding in their work and ministry. This new book provides a framework of theory and experience to develop the strengths and address the challenges of professional supervision with particular focus on developing spiritual sensitivity and competency.

Both editors deliver the postgradaute programme, MA in Supervisory Practice, currently running its first year in All Hallows College. Geraldine Holton is the programme director.

The book was launched by **Ann Lavan, PhD, BSocSc DipSocSc, AAPSW, CQSW,** former Senior Lecturer in UCD School of Applied Social Science and Director of the Social Science Research Centre.

Dr Lavan's introductory speech may be read here .

Pictured at the launch are (L-R): Ronan B Tobin, Dean of Studies, All Hallows College, Ann Lavan, Director of the Social Science Research Centre, Michael O'Sullivan, Head of Theological Studies and Programme Director, MA in Applied Christian Spirituality, All Hallows College, Geraldine Holton, Co-Editor, Bernadette Flanagan, Director of Research, All Hallows College, and Margaret Benefiel, Co-Editor

Figure 7: *The Soul of Supervision* Book Launch

The text has been reviewed and included in the core reading of various training programmes. It has been very encouraging to see how practitioners from various professions have integrated the core aspects (see Figure 8).

Example 1: I went to Benefiel and Holton's *The Soul of Supervision* and studied the chapter on Wisdom's Garden. I wanted adapt the practice of the wisdom task to creating mandalas, especially the opportunity to relate a creative endeavour with a professional or real life dilemma. I was especially pleased with Holton's description of wisdom as reflection on one's ability to make decisions. Also, transformational learning could help someone change their frame of reference or see the same problem in a different way. These are the experiences I wanted to promote through a creative task that is non-threatening and also meaningful.

Example 2: For my paper, I decided to use Benefiel and Holton's *The Soul of Supervision* as the basis for discussing the way I coach the leaders that I work with. Both the book's Introduction and first chapter (Holton's lovely essay on creating "Wisdom's Garden") really spoke to me. For starters, a "garden" is a good metaphor for one's interior landscape; the interior world that therapists and their clients explore together, and which coaches and coachee's do as well, if not to the same extent or depth. The image of a garden brings up notions of cultivation, exploration, nurturing and flowering – all things one associates with the work of gardening, and which also apply to the professions of coaching or supervision. Images of "groundbreaking" also come to mind when one speaks of gardening and coaching.

Example 3: My goal in working through this final paper is to look back with a critical eye to a situation where my leadership skills were challenged. I have chosen to look at my experience through the lens of *The Soul of Supervision.* I would have benefitted from the counsel of Margaret Benefiel, Debora Jackson, and Martin McAlindin and the perspective they provided in their contributions to *The Soul of Supervision*. First and foremost, all three would have encouraged the supervisor to seek supervision. In order to be my best self in a difficult situation, what I needed (and lacked) was a trusted outside mentor. There is so much to learn, but one of the good things about *The Soul of Supervision* is that it offers some wonderful resources for continued exploration.

Figure 8: Feedback on *The Soul of Supervision*

Table 4: *The Soul of Supervision* Publication

THE *SOUL* OF SUPERVISION: INTEGRATING PRACTICE AND THEORY

Moorehouse Publishing: New York, Harrisburg, Denver

	Foreword	M. Carroll
	Introduction: The Soul of Supervision	M. Benefiel & G. Holton
Part 1	**Reflective Practice**	
CH. 1	Wisdom's Garden: A Metaphor for Cross-Professional Supervision	G. Holton
CH. 2	The Transformative Power of Journaling: Reflective Practice as Self-Supervision	D. Mc Cormack- **Ireland**
CH. 3	Nurturing Ministerial Leadership through Supervision	D. Jackson-**USA**
CH. 4	Learning on the Road: Pastoral Supervision as a Form of Ongoing Formation	M. Mc Alindin-**Ireland**
CH. 5	Supervision in Clinical Pastoral Education	Yuko Uesugi-**USA**
CH. 6	The Ministry of Supervision: Call, Competency, Commitment	M. Conroy-**USA**
CH. 7	Immunity to Change: Supervision, Organizational Leadership, and Transformation	M. Benefiel-**USA**
Part 11	**Theories, Models and Frameworks**	
CH. 8	Dialogue and Theory in Clinical Supervision	J. Finnegan-**Ireland**
CH. 9	An Integrated Model of Supervision in Training Spiritual Directors	J. Ruffing-**USA**
CH. 10	A Process Framework for Learning in a New Era of Supervision	B. Moore-**Ireland**
Part 111	Integrating Practice and Theory	
CH. 11	A Conversation with Robert Shohet	G. Holton-**Ireland**

This book is a rediscovery of how supervision has laid at the heart of Celtic life undiscovered for so long … Ireland has had a long traditional reputation for contemplation … that is why I think this book lives on the cusp of the future; it gives a hint to what can be when leadership, organisations, intentional thoughtfulness, and contemplation are used to stop and think deeply about what we are doing and from where within us our practice comes.

Dr. Michael Carroll Forward to *The Soul of Supervision*, 2010

3.4 Supervisors Association of Ireland & Links with ANSE – Social Convener

In my developing identity as a social convener, I have come to appreciate my leadership role in setting up and establishing the Supervisors Association of Ireland (SAI), while maintaining and developing its profile, both in Ireland and in Europe (see Table 5). As detailed in the RAL 8, SAI was set up in 2005, when I became aware that graduates of the training, those who were not counsellors, did not have a professional body to represent and support them in their ongoing professional development. Thus, the need emerged, for a new accrediting body that was open to a cross-professional perspective on supervision. Many graduates of the training met with an impasse, with regard to accreditation processes, established by uni-professional organisations that were not open to other professional disciplines. So, establishing SAI arose organically from the training programme and the needs of CPS.

I met with a selected team from the graduate population to begin the process of forming an organisation, developing a code of ethics and memorandum. In the spring of 2005, the first conference/masterclass took place, and since then the organisation has held two conferences each year. Both the organisation and membership have grown substantially over the past 10 years. Also, during this period, the identity of cross-professional supervision has become more refined, membership has grown beyond the graduate base to supervisors from across professions, and important links have been made in Europe.

The impact of the organisation is evidenced in the growth of the organisation, the demand as guest speaker to other professional and academic conferences and workshops, and the increased raised awareness around the contribution of the organisation to the field. The most recent conference attracted in the region of 150 participants and there is an annual growth in applications for full membership.

Links with ANSE are now well established, with SAI having full membership and a voice in the development of supervision in Europe. The most recent SAI conference included a presentation by an ANSE board member who outlined developments around standards of recognition across Europe, and the notion of a European passport for supervision. This development holds great potential for SAI moving forward, and the strong links established with ANSE will continue to strengthen in the process.

In addition to all that has already been outlined about SAI, I offer some concluding observations. What is emerging strongly now is the demand from other professional supervisors, often trained in uni-professional supervision, who are seeking specific training in a cross-professional approach to supervision. There is a call for Continuing Professional Development in this area which I am now invited to take forward. As chair of SAI I am taking a lead role responding to the need for collaboration with other learning institutes and organisations that I am involved with to provide for . I also suggest that my forthcoming manual, based on the draft included in this project will also support this development. In short, the impact of SAI has been important in terms of providing for the need to represent and accredit supervisors across professions, CPD through conferences, workshops and publications, and making courageous links with Europe regarding mutual recognition and sharing knowledge and experience. Based on this growing interest in CPS, I pioneered further research through designing and delivering an Interpretative Phenomenological Analysis (IPA) inquiry into the understanding and use of CPS, as outlined in Chapter 4.

Table 5 : Social Convener Professional Organisation 2005-2015 Supervisors Association of Ireland

1.	14th June 2005	Convene interested group 30 Founder members	G. Holton
2.	June - July	Prepare Articles of Association for new company	G. Holton Chair
3.	July 2005	Draw up outline of purpose and Timeline	
4.	August- September 2005	Set up website and Membership criteria (50 members)	G. Holton & Working group
5.	September 2005	Convene Board of Directors Chair regular Board of Directors meetings	G. Holton
6.	November 25th 2006	Plan and host First SAI Conference Welcome Address	Board G. Holton
7.	April 14th 2007	Plan and host First Master Class - Brigid Proctor Welcome Address	G. Holton
8.	May 2007 to date	Plan twice yearly conference Welcome Address Chair BOD meetings	BOD & Events Committee G. Holton
9.	Vienna 2008	Application to ANSE for Full Membership Presentation to Board in Vienna	G. Holton G. Holton

Learning from the Wisdom of the Past

Due to the circumstances of the death of Fionn's father he had to go into hiding. He was placed into the care of two wise druid women. Bridget and her sister who reared him and schooled him in the ancient wisdom

Responding to circumstances

Searching the research literature

Grounding Theories & Practices

4.1 Design of the Research Project Cycle 1

In this chapter, I will critically reflect on the methodology I chose for this inquiry, which focuses on the possible strengths and limits of the emerging practice of CPS. The research design, recruitment of co-researchers, data collection and analysis procedures will also be discussed. When considering the term "research", Simon du Plock (2004) proposes a fresh understanding of research as a *living* thing, a personal journey of discovery, a continual transformative process, rather than a discrete event. This research inquiry is certainly *living*. After 10 years of training supervisors and collaboration with those engaging in CPS as they developed their professional knowledge, skills and competencies, I had more questions than answers, which was a very good place to begin this next phase of the research journey. Building on the material generated through the work-based projects in my RAL 8, I was impelled to continue my research into the growing phenomenon of "cross-professional supervision". I was also interested in knowing more about the trainee supervisor's attraction to the "spiritual dimension" of the programme, or what I now name wisdom supervision. Thus, a challenge lay ahead.

Following a Qualitative Research Pathway

Silverman (2005, p. 6) reminds us that research problems are not neutral. How we frame a research problem will inevitably reflect a commitment (explicit or implicit) to a particular model of how the world works. Returning to the integrating image of the salmon of knowledge, used throughout this inquiry, the metaphor that comes to mind is "many streams, one river". As a member of faculty in a university setting with a more quantitative approach to research, one of my learning goals, when engaging in this doctoral journey, was to deepen my practitioner- researcher identity. To this end, a qualitative approach to research appeared more suitable, which in some way reflects my expanding frame of reference as researcher. Within qualitative research, there is a vast number of approaches I could choose from, including grounded theory, (one of the first formally-identified methods for

qualitative researchers), narrative analysis, phenomenology, and discourse analysis, to name but a few, with each offering a different view of what might constitute "data" and analysis.

During this next phase of the research inquiry, I was not setting out to test a hypothesis, but I hoped to capture and explore the meaning that co-researchers assigned to their experiences of CPS. From the perspective of action science, phenomenological and interpretive research methods offer a useful approach to practitioners who require theories which explain problems within the context of particular settings and systems of meaning (Friedman, p. 160 cited in Reason & Bradbury). IPA, a recently developed qualitative approach to research developed by Jonathan Smith in the 1990s, has become one of the most commonly used qualitative methodologies in psychology and was a new approach for me.

IPA does not set out to test hypotheses but is concerned with how co-researchers make sense of a particular event or process (phenomenon), in this case CPS. Thus, IPA was my preferred methodology. Reid *et al.* (2005) contend that this approach is particularly suited to researching in "unexplored territory", where a theoretical pretext may be lacking. I was also drawn to this method because it offers an organised, disciplined and systematic approach to inquiry. As part of the DPsych, I was introduced to IPA during the Research Challenges module. Subsequently, I had the opportunity to attend a research summer school in Dublin City University with Jonathan Smith, the pioneer of IPA. Both of these learning experiences deepened my understanding of, and competency in, this qualitative approach to research, which I will now outline.

Tracing the Research Process: Iterative and Inductive (Smith 2007)

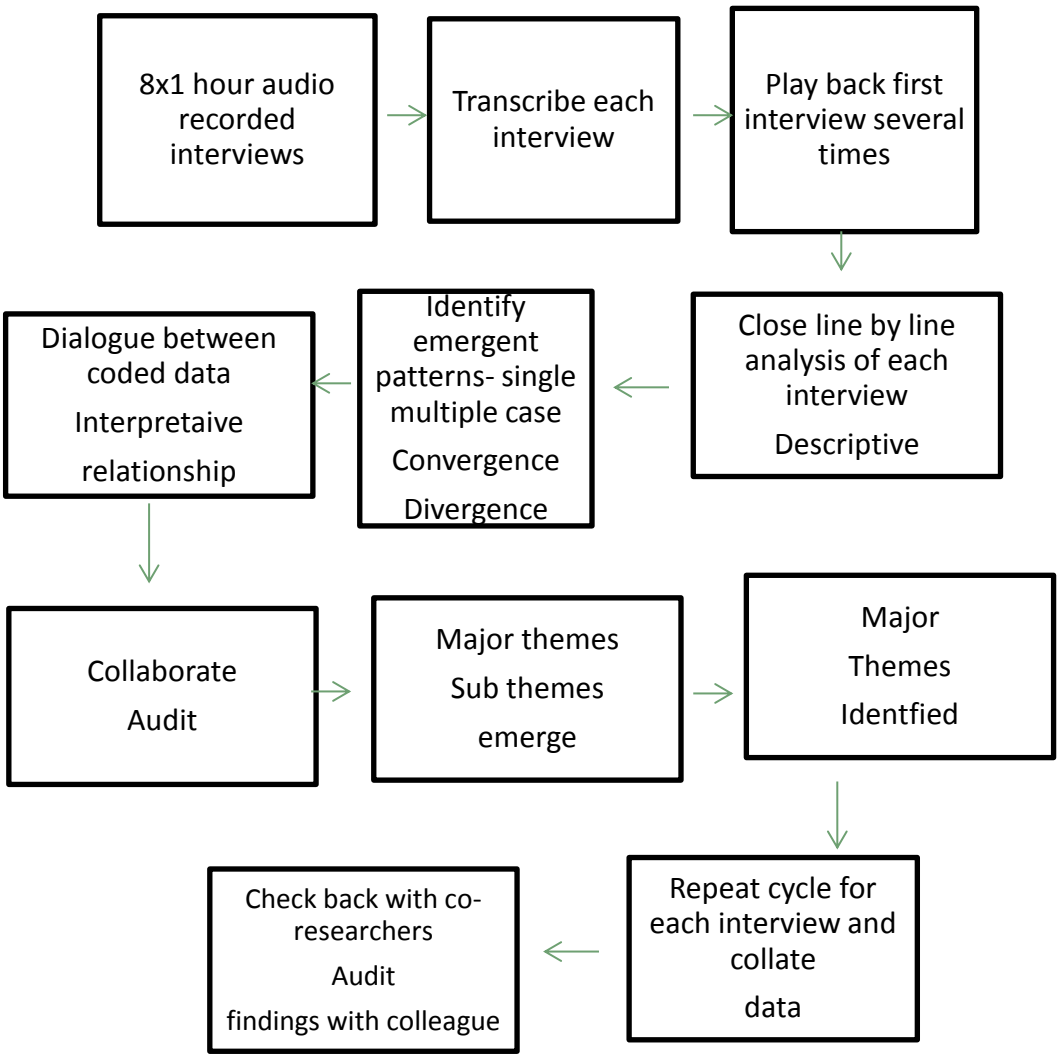


Figure 9: Spiral Pathway of the IPA inquiry into Understanding and using CPS

4.2 Interpretative Phenomenological Analysis (IPA) Pathway of Meaning and Experience

IPA is concerned with the detailed examination of personal lived experience. The majority of published studies using IPA lie within the field of health psychology, although it can be applied to a range of studies within such areas as applied social and clinical psychology. Phenomenological psychology and IPA draw from a range of phenomenological thinkers, such as Edmund Husserl (1859-1938: conceptual, epistemological), Martin Heidegger (1889-1976: worldly, ontological, mortality), Merleau-Ponty, (1908-1961 embodiment, point of view) and Sartre (1905-1961: interpersonal) with a specific focus on the study of personal lived experience, and how participants make sense of that experience.

IPA is rooted in hermeneutics, that is, interpretation and understanding, originally of textual material (mainly scripture). Smith (2011, p. 10) describes the process of IPA as engaging in a double hermeneutic, whereby the researcher is trying to make sense of the participant trying to make sense of what is happening to them. The researcher gathers qualitative data with co-researchers, through detailed personal accounts thus, IPA is idiographic, that is:

> It is committed to the detailed examination of the particular case. It wants to know in detail what the experience for *this* person is like, what sense *this* particular person is making of what is happening to them. (Smith *et al*., 2009, p. 3)

IPA also acknowledges a debt to symbolic interactionism (Denzin, 1995), with its concern for how meanings are constructed by individuals with both a social and a personal world. The key processes and principles underlying IPA are outlined in Table 6, below.

Table 6: Interpretative Phenomenological Analysis

Processes	Principles
Particular to the shared	Understanding the co-researchers' experience
Descriptive to interpretative	Focus on personal meaning-making in particular contexts

4.3 Research Participants

Starting out on this research pathway, my intention, as outlined in my draft learning agreement, was to:

> Engage in research with participants in Europe and the USA using a qualitative phenomenological inquiry into the experience of 8 purposively chosen participants.

I began by collaborating with co-researchers within the field of CPS, the phenomenon I was focusing on in this phase of the inquiry. This process involved many conversations with colleagues and critical friends to help access the most appropriate selection of co-researchers. The aim was to find co-researchers, trained and practising as cross-professional supervisors, who were comparable in terms of key factors, following the principles of purposive sampling. Immediately, I was faced with an impossible task, as the practice of supervision within Europe and the USA was more discipline-specific in approach. It became clear that I needed to look to the emerging group of cross-professional supervisors in Ireland who had insider knowledge that only they could bring from the experience of CPS. Careful selection led to eight cross-professional supervisors sharing characteristics, as outlined in Table 7.

Table 7: Purposive Sampling

Successfully completed the Higher Diploma and Master of Arts in Supervisory Practice Practising as a cross-professional supervisor	Senior practitioners Working with individuals or groups Currently receiving supervision

4.4 Ethical Considerations – Developing my Identity as an Ethical researcher

During my doctoral journey, I was a member of faculty and Director of an MA in Supervision, in two different colleges and had the full support of the ethics board of both colleges. While it may have been less demanding to choose co-researchers from the training programme, because they were accessible to me as researcher, I decided not to utilize the convenience sampling method of recruiting, because of the implications of my dual role of researcher and programme director. As already outlined, only those who had successfully completed the training were invited to become co-researchers, thus no formal ethical approval was required by the ethics board in the training colleges. As a researcher rooted in an ethic of trustworthiness, as suggested by Tim Bond (2004), I was alert to being open and accountable to the college and the co-researchers throughout the process, in relation to the construction of new knowledge and the ways in which this knowledge is communicated. As part of my draft learning agreement I consulted with two colleagues from the faculty and one colleague from the profession of supervision, who, because of their senior status and specialist knowledge, became important collaborators along the way.

Over the past three years, through my membership on the ethics committee in the university setting, I have gained a clearer understanding of the many challenges of ethical research, particularly in relation to informed consent, which I sought to apply to this inquiry. In my initial conversation with each co-researcher, I underscored the voluntary nature of participation, and that a decision not to take part or to discontinue would not involve any penalty. I also felt it was important to leave space for reflection before a followed up conversation to arrange the interview. As I was motivated to begin the process, I found this space challenging. However, the feedback from the co-researchers shows that they found this time very helpful as they needed space to reflect on their decision and time to arrange their work schedules.

Data Collection Procedures

The method of data collection was semi-structured interviews carried out in confidential and appropriate settings. Before each interview began, I revisited the purpose of the inquiry, confidentiality and its limits, and invited any questions or clarifications. Alert to the dual role of director and researcher, in order minimise any potential limitation, I made it clear that I was not seeking any particular findings about the strengths of CPS or the training programme, but that I really wanted to hear a true account of each co-researcher's experience, which was at the edge of knowledge. Ethically, the inquiry was relatively unproblematic and I sense that the more challenging aspect may be in relation to publication, confidentiality and deductive disclosure, which I am fully alert to going forward as "honouring any promises carries ethical weight because it is central to practitioner and researcher trustworthiness" (Bond, 2004).

4.5 Research Procedure: Spiral Pathway Level One

Continuing with the spiral metaphor, I have circled the spiral pathways of this research procedure many times, as outlined in Table 8. Sometimes this spiralling felt like I was going around in circles; at other times I was engaged in the inquiry at a deepening level.

Table 8: Metaphor Analysis

The Spiral Pathway of research creates a fertile ground –
Metaphor Analysis

Strengths	***Shadow***
Unfolding	Going around in circles
Circular	Getting no where
Non- linear	Never ending
No pressure to reach	Confusing
Organic	No sense of where I am, place, stage
Creative	No sense of achievement
Return at a deeper level	No logic
Never ending	Back here again
Movement	Lost in process
Inclusive	No map

Having identified possible co-researchers, I drafted a list of questions and piloted them with two supervisors in the field. The questions focused on the co-researchers' experience of cross-professional supervision practice (see Appendix 1). I scheduled eight interviews, lasting approximately one, to one-and-a-half hours each, which I audio recorded. Using semi-structured interviews, I focused on co-researchers' experience of the emerging practice of CPS. Within IPA, there is some flexibility and creativity, thus the order of the questions is not as important as following up or probing interesting areas, which I sought to do. At the beginning of each interview, as noted, I underscored the freedom of the co-researchers to tell their particular experience of CPS.

Through this research process, I have learned that successful IPA data collection, like supervision, requires a blend of structure and flexibility. Each interview was a rich and meaningful encounter, as I learned something new about supervision, particularly in a cross- professional setting, through the conversations with the co-researchers and the data gathered, which I will now expand on.

4.6 Data Analysis Process: Spiral Pathway Level Two

Once the interview was transcribed verbatim, noting all silences and patterns, I immersed myself in the original data from the first interview before moving on to the others. As suggested Smith *et al.* (2009, p. 82), I recorded my initial reactions and noted anything of particular interest. I re-read the interview while listening to the audio recording several times. Next, I transferred the transcript into a three-column format, and began a close, line-by-line analysis, writing initial exploratory, descriptive comments in the right-hand column, staying close to the co-researcher's meaning, while noting key words, phrases or contradictions, as I sought to keep a clear phenomenological focus (see Figures 10).

Step 1: Three-column Format (Original Transcript Middle Column, Each Line Numbered)

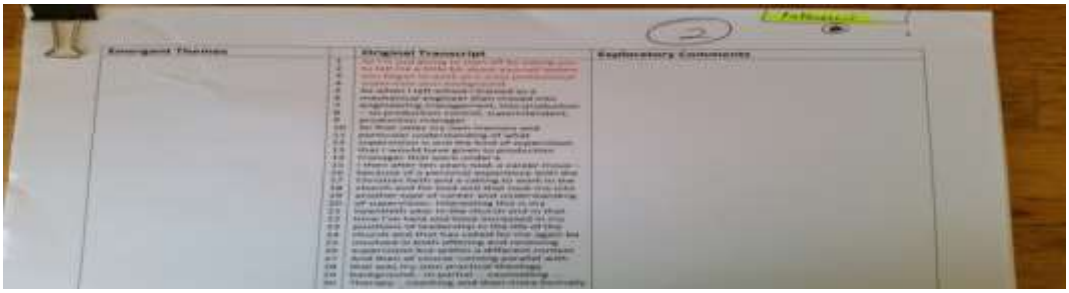


Figure 10: Step 1: Three-column Format

Emergent Themes	Line	Transcript	Exploratory Comments
	1	– I'm supervising coaches,	
	2	psychotherapists, company directors and	
	3	executives – so I'm working in a cross-	
	4	professional setting – that's not without	
	5	its difficulties, not least because of	
	6	inflexible structures – so you can work	
	7	with a psychotherapist, but when it	
	8	comes to doing the supervisors report, if	
	9	you're not an accredited person with a	
	10	particular organisation then it doesn't	
	11	matter how good a supervisor you are,	
	12	your signature is not valid.	

Step 2: Line-by-line Reading of Transcript (Right Column with Exploratory Comments (Initial Noting – Descriptive Page/Line)

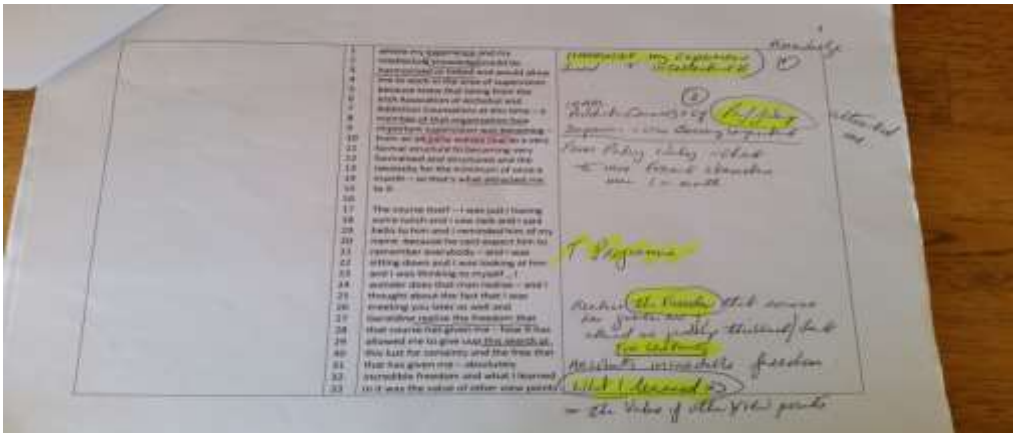


Figure 11: Step 2: Line-by-line Reading of Transcript

Emergent Themes	Line	Transcript	Exploratory Comments
	1	– I'm supervising coachess,	
	2	psychotherapists, company directors and	CPS identifies difficulties in practice
	3	executives – so I'm working in a cross	
	4	professional setting – that's not without	Inflexible structures – organisational
	5	its difficulties, not least because of	
	6	inflexible structures – so you can work	Psychotherapist – discipline-specific
	7	with a psychotherapist, but when it	the supervisor report – issue
	8	comes to doing the supervisors report, if	
	9	you're not an accredited person with a	not accredited with a particular
	10	particular organisation then it doesn't	organisation
	11	matter how good a supervisor you are,	no matter how good a supervisor
	12	your signature is not valid.	signature not valid

The task of managing the data changes in the third step – developing emergent themes and noting them in the left column with more interpretative comments (see Figure 11). According to Smith *et al*., this stage involves a re-organisation of the data and an analytic shift to working primarily with initial notes, rather than the transcript itself, thus breaking up the narrative flow of the interview (2009, p. 91).

Step 3: Left Column Developing Emergent Themes (Interpretive)

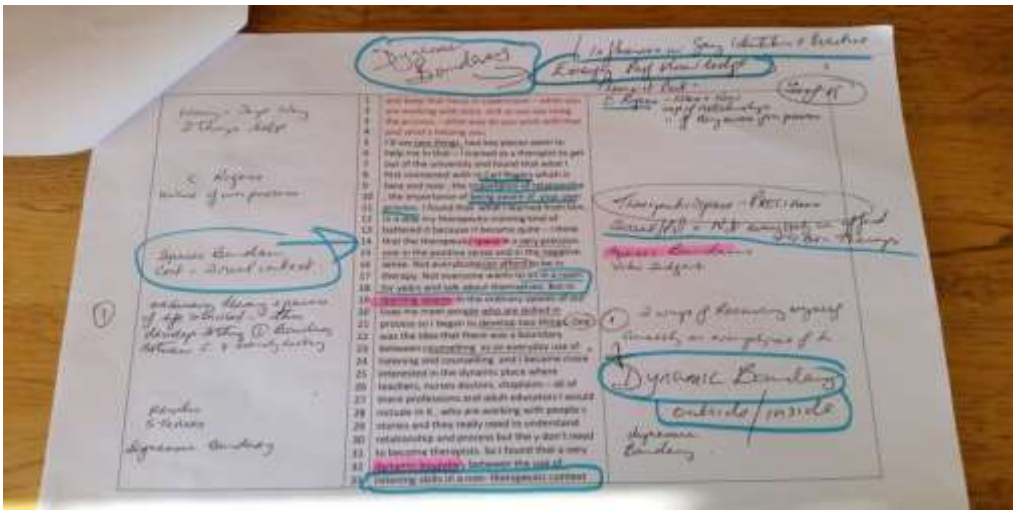


Figure 12: Step 3: Left Column Developing Emergent Themes

Emergent Themes	Line	Transcript	Exploratory Comments
A good sense of **identity** as a CPS in a professional setting Sense of **struggle**-**external** Supervision –**contextual** Social political influences Changes to **you're** Invalid signature & identity **Disorienting dilemma TLT Limits** of CPS	1 2 3 4 5 6 7 8 9 10 11 12	– I'm supervising coaches, psychotherapists, company directors and executives – so I'm working in a cross professional setting – that's not without its difficulties, not least because of inflexible structures – so you can work with a psychotherapist, but when it comes to doing the supervisors report, if you're not an accredited person with a particular organisation then it doesn't matter how good a supervisor you are, your signature is not valid.	CPS identifies difficulties in practice Inflexible structures- organisational Psychotherapist- discipline specific the supervisor report- issue accredited with a particular organisation no matter how good a supervisor signature not valid

During this stage, I tried to ensure that the emerging themes stayed true to the co-researchers' original words, while also including my own interpretation as researcher. This process took me out of my comfort zone and really stretched me as a researcher to reflexively position myself.

Epoche

Reflecting on the concept of epoche within IPA, that is, the setting aside of prejudgements, biases, and preconceived ideas about things, a way of looking and being, a fresh vision, a genuine looking, I see many connections with supervisory practice and research. Effective supervisors seeks to develop the capacity to take a meta stance as they "learn how to metaphorically leave the dance, in their minds, to stand on the balcony and survey the entire dance floor" (Heifetz, 1994. As a practitioner-researcher, I found this skill very important. Moustakas (1994, p. 85) describes the epoche process, this unfettered stance, as a preparation for deriving new knowledge and also as an experience in itself.

To help map connections and patterns across the emergent themes, I used Post-It notes on two walls, which for me, as a visual learner really helped to give a graphic representation. This process also allowed me to move the themes around more freely as major themes began to emerge (see Fig .12). When I felt I had exhausted the data, I moved on to the next interview and repeated the same process.

Steps 4–6: Searching for Connections across Emergent Themes, Moving to the Next Case, Looking for Patterns across Cases

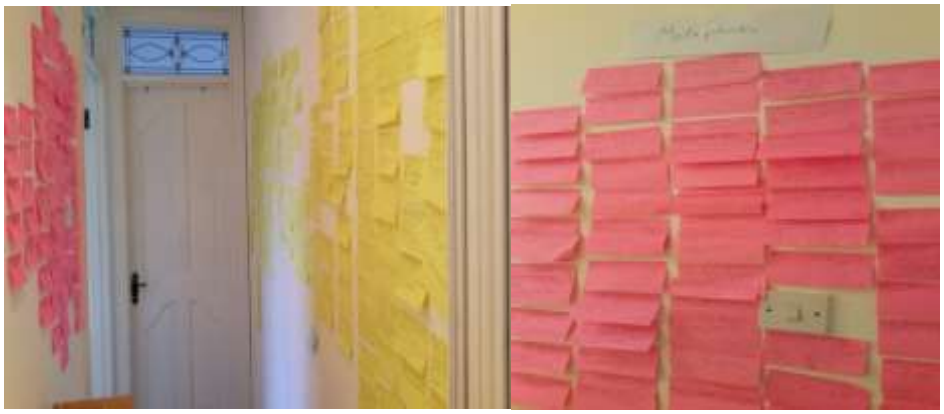


Figure 13: Steps 4–6: Searching for Connections

Building on the data gathered through the interviews, I continued to analyse the transcripts highlighting "significant statements", sentences, metaphors or themes. Moustakas (1994) calls this step horizonalization. I explored, described, interpreted and situated the means by which co-researchers understood and made sense of their experience of CPS. Next, I grouped the themes that emerged from the conversations with the co-researchers together, and they fell naturally into two related major themes, which later became two themes (see Figure 12). For each emergent theme, I copied relevant transcript extracts into word files for between four or more co-researchers per theme.

Emergent Themes

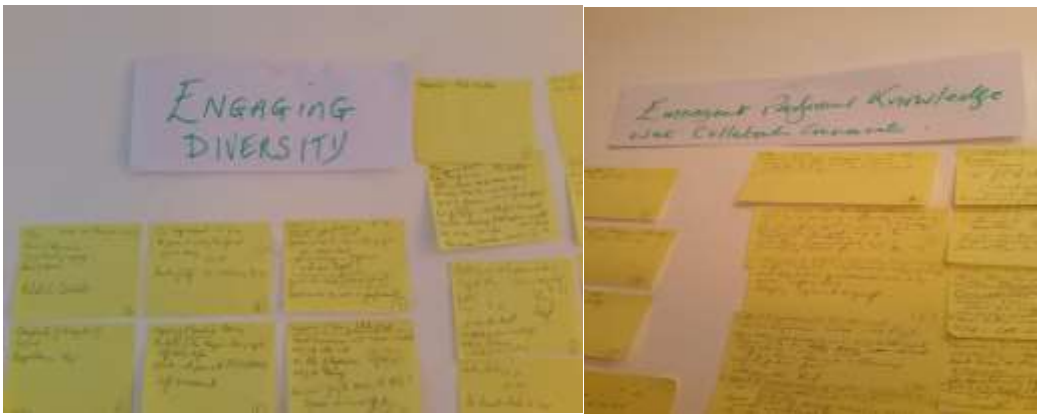


Figure 14: Emergent Themes

4.7 Reliability and Validity Spiral Pathway Level Three

Cognizant that my own interest and experience would influence the data collection and analysis and the story I built in writing it up, by checking back with the co-researchers and auditing the findings, I hoped to address any undue bias on my part. I believe I discovered a topic rooted in autobiographical meanings and values, as well as involving social meaning and significance (Moustakas, 1994, p. 103). The topic has both social meaning and personal significance thus a reflexive stance is very important.

Given the explicitly subjective and interpretative nature of IPA, it may be dismissed as representing poor quality evidence. Reviewing the growing body of literature and IPA research inquiries, I found that various authors have suggested guidelines for assessing the quality and value of good qualitative research including – Elliott (1999) and Yardley (2000), for example. Drawing on Yardley's (2000) criteria, Smith developed guidelines for evaluating the quality of IPA studies (see Table 8). Cognizant of these guidelines, I tried to take a rigorous and transparent approach to this inquiry. Du Plock reminds us that if research is to have any impact on professional practice, it must be disseminated and evaluated by our peers, colleagues, and clients. As the research on CPS developed, I was invited to give the keynote address at various inter-professional conferences, as outlined in the RAL 8.

I circled the spiral pathways of this research many times (see Figure 15), as I reviewed the qualitative methodology, IPA, used for the exploration of co-researchers' experience of CPS practice. The research design, recruitment of co-researchers, data collection and analysis procedures were outlined and reflexively critiqued. As a qualitative researcher, I strive to be reflexive around my own place in the research and to foreground the co-researchers' voices. At the end of the final project, I hope to demonstrate that I have gone through a process of self- appraisal that has exposed the research process to sustained reflection and analysis (Jane-Lee, 2009, p. 58).

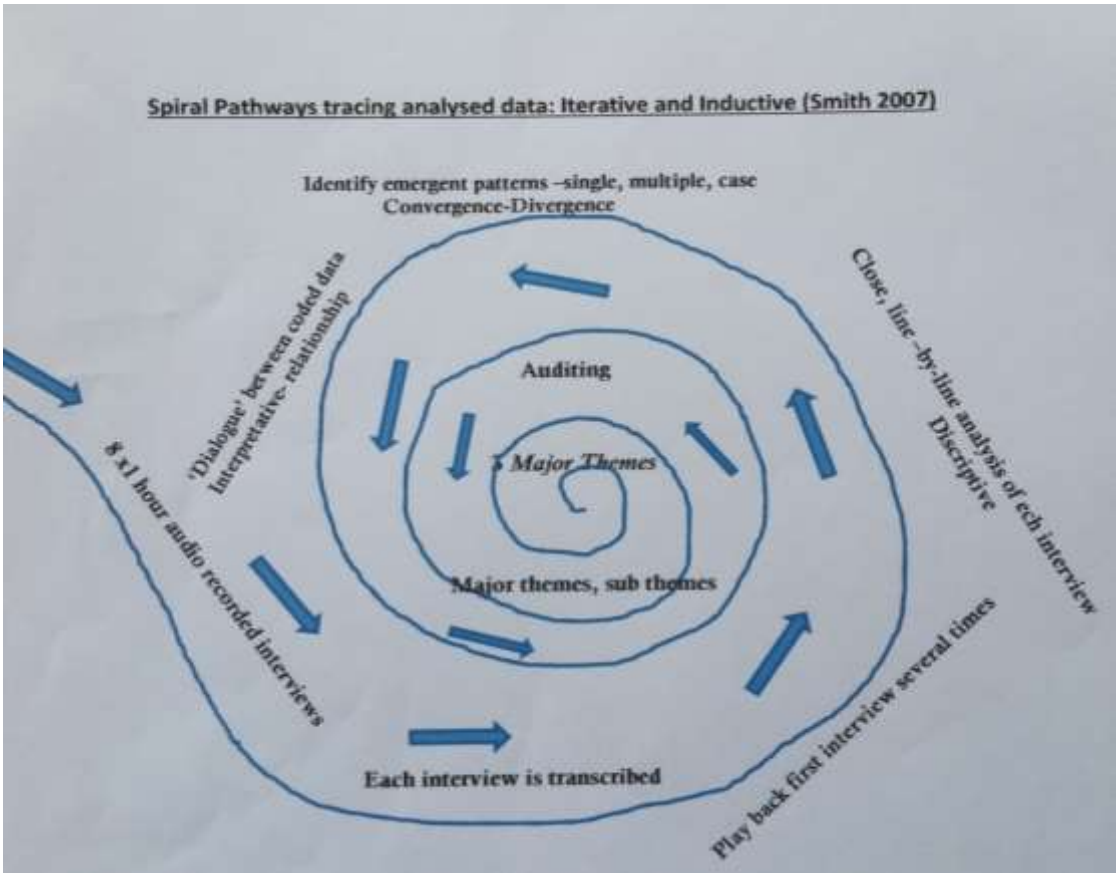


Figure 15: Mapping the Research Process

As described by Creswell (2006, p. 37), I wanted, through this inquiry, to include "the voices of co-researchers, the reflexivity of the researcher, and to extend a call to action". I also hoped to find a way to bridge the divide across professions around the diverse understanding and use of supervision. I believe this inquiry has impacted the professional field of supervision and suggests a way forward for the training and recognition of CP supervisors.

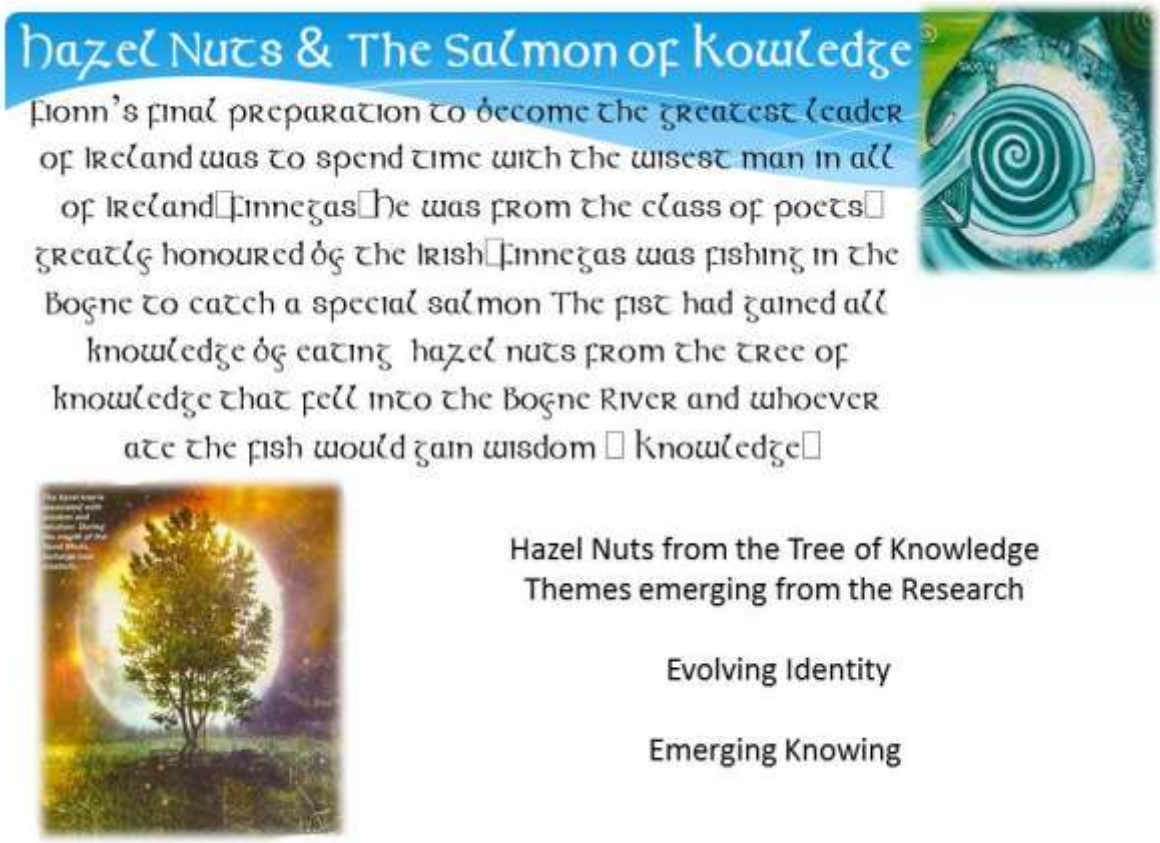
Through this research inquiry with a focus on understanding and using cross-professional supervision, two major themes emerged with sub-themes, which I will now critique in Chapter 5.

Table 9: What Makes a Good IPA Inquiry?

Drawing on Yardley's (2000) criteria, Smith developed guidelines to help evaluate the quality of IPA studies:

1. The inquiry should have a clear focus which may be determined at the outset or emerge during analysis.
2. The inquiry will have strong data. Most IPA is derived from interviews and getting good data requires good interviewing which is a particular skill.
3. The inquiry should be rigorous giving some measure of frequency for a theme, with extracts from half the participants provided as evidence in sample sizes of 4-8. Extracts should also give some evidence of convergence and divergence, representativeness and variability.
4. Sufficient space must be given to elaboration of each theme or subset of emergent themes doing justice to each rather than superficially presenting all themes.
5. The analysis should be an interpretative commentary not just descriptive, showing the particular ways extracts are contributing to the unfolding theme. Thus the researcher engages in a double hermeneutic as they make sense of the participant making sense of their experience.
6. The analysis should be pointing to both convergence and divergence thus providing a careful interpretative analysis of how participants manifest the same theme in particular and unique ways. Capturing similarity and differences, convergence and divergence is the hallmark of good IPA.
7. The inquiry needs to be written up carefully with sustained narrative enabling the reader to understand in detail the participants' experience of the phenomenon under investigation

Chapter 5: Research Themes Explored



Introducing the Co-researchers and Co-Creators of Knowledge*

Table 10: Co-researchers

1. Ellen *2. Brendan* *3. Darren* *4. Maeve* *5. Terry* *6. Lilly* *7. Andrea* *8. Edward*

*Pseudo names have been used to help protect confidentiality

5.1 Spiral Pathways to Understanding and Using Cross-Professional Supervision

"Being" and "Becoming" a good Supervisor and *"Doing"* Good Supervision

Continuing my search for the salmon of knowledge, and drawing on a threefold framework developed by David Benner (2016), found in 'Being Human and Becoming', I will now present the key findings of the research interviews with the eight co-researchers. The pattern within Benner's framework consists of a movement through an evolutionary spiral of *being, becoming and doing.* Benner suggests that as human beings we feel an instinctual draw to horizons of further becoming; we find ourselves gazing beyond where we are as we sense the possibilities of being more than we are. It is like an evolutionary stream that gently draws us towards something greater, a new horizon of more complexity and depth. Doing plays an indispensable role in the outworking of our becoming. Doing is an essential mode of being that translates our being into action. "Being is the fount, and doing should be the stream that flows from it". It is in the dynamic of the three that we find our fullest becoming.

This pattern captures the evolutionary spiral pathways of CPS, gleaned through the experience of the co-researchers. The issue of "being" revolves around an evolving identity as a supervisor as surfaced in the interviews. "Becoming" captures pathways to deeper wisdom, professional knowledge and transformative learning, while "doing" CPS is a practice that involves engaging diversity at every level. So, the first major theme revolves around an *evolving identity*, "being" a cross-professional supervisor, enters a process of becoming a cross-professional supervisor through the acquisition and engagement with knowledge (*wisdom knowing, transformational knowing* and *presentational knowing*) which finds expression in *practical knowing,* and the doing of cross-professional supervision.

5.2 First Major Theme: Evolving Identity

Figure 16: First Major Theme Overview

5.2.1 "Being": Evolving Multiple Identities: Influences on Identity

In Chapter 1, I explored the topic of identity, especially in relation to my own evolving professional identities. Mapping my development has led to deep insights about new evolving roles. The naming of new aspects of my identities such as "professional entrepreneur" and "systems convener" validated dimensions of who I am professionally. This also affirmed a personal identity that has grown out of a social, political narrative which has helped me over time to establish a secure core identity, thus providing a firm ground for the development of a professional identity. In the light of this experience, when analysing the data I identified a parallel process within the role of supervisor as a facilitator of identity development, a process that supports a shift from being "who I am" to "becoming" more of who I can be, evident in the co-researchers' stories.

Supervisor: Facilitator of Authentic Professional Identity

An important role for a supervisor is to facilitate the development of an integrated and authentic professional identity. In the research, it is clear that a struggle with identity is a constant theme to be explored in the supervisory space. First and foremost, supervisors are responsible for examining the construction of their own supervisory identity and it is important to be able to challenge any aspects of professional identity that are unhelpful in their role as a supervisor. Supervisors assume several roles that are part of their professional identity. Ungar (2007, p. 60) outlines six overlapping supervisory roles that reflect the diversity of roles involved in supervision. These roles include: to be an emotional support to the supervisee; to focus on supervisee practitioner role, as a case consultant, as a teacher and collective professional expertise, as a colleague sharing clinical responsibilities, and as an advocate encouraging them (the supervisees) to take action to ensure the wellbeing of their clients (Ungar, 2007). Throughout the process, "supervisors help the supervisee develop a professional identity" (Ladany, 2010, p. 415).

> For the trainee cross-professional supervisor multiple identities are involved as experienced by all co-researchers and can be likened to "wearing different hats" as expressed by Ellen (see Figure 9). Trainee supervisors may also need to let go of roles, for example to relinquish base professional identities, so as to embrace a professional supervisory identity. It becomes important for supervisors to also work on internalising behaviours that are specific to the supervisor (Ladany, 2010, p. 416).

Question 1: Can you tell me a little about your professional background? What were you doing before becoming a cross professional supervisor?

The opening question, Question 1, invited the co-researchers to tell me a little about their professional background, which I thought was a general question to help them ease into the process and to build rapport. What I did not expect was the impact of this question, on both the co-researchers and me as researcher. It seemed to stop each person in their tracks, as they expressed surprise and deep learning through their responses. Reviewing my reflexive research journal, I noted:

> I was not prepared for the power of my first question and felt privileged as each co-researcher revisited, people, places and experiences that were deeply meaningful and sometimes painful. Yet each thanked me for this invitation.

"Being": Evolving Multiple Identities: Influences on Identity

Table 11: Influences on Identity

Co-Researcher	Experience Metaphor	Page - Line
Ellen	Where I was before I started training – I was in private practice as a therapist that was part of one hat that I wore I was co-ordinator of an education programme that was a major hat that I was wearing at the time	1:12 1:27
Brendan	So when I left school I trained as an engineer then moved into management After ten years took a career move – because of a personal experience That took me into another type of career and understanding of supervision	1:5 1:16 1:20
Darren	I've been working here in this context for over 25 yrs so I came into this context from a teaching a background I began to train as a therapist	1:6 1: 14
Maeve	I suppose I was always interested in this area but my father had a dream that his daughters would be teachers so we were kind of geared towards that profession – so I started in teaching but then realised I wanted to make a change	1:2 1:17
Terry	my original experience was all in business until mid- life at that stage of my life I became interested in addiction so began training yet had no intention of working in it yet I did so now I am coming up to retirement age and I was wondering how I could continue on working in a different but connected area so signed up for the MA	1: 2 1: 8 2:7

On another level, this opening question generated data about the professional pathways and multiple identities of each senior professional, each known to me for at least two years, yet I was not fully aware of central role of identity development and the supervisor's task as facilitator of this of this aspect within the supervisory process. This aspect was captured

powerfully “as a ‘border country’ of identity loss as well as identity development”, by co-researcher, Darren (4:21)

The Task of Developing Professional Identity

While, as we see through the co-researchers, there are many given factors that influence the development of identity, including culture, gender and class, there are however opportunities to engage in developing identity as a task (Bauman, 2001, p. 142 , Illeris, 2014**).** “What once was predestination has now become a life project” (Bauman, 2001, p. 142). In a world where everything is in flux, the notion of identity is always incomplete and therefore always “becoming” what we are (Illeris, 2014, pp. 65-67). Identity is “made-up” through the various memories, experiences, episodes within a person’s narrative, “through making a story out of a life” (Lawler, 2008, p. 11). Thus, identity is co-created and developed through a learning process, and for professional practitioners this learning can be facilitated in the learning space of supervisory relationship

Identities are co-created through the autobiographical work in which all of us engage every day, our personal narratives, the stories of how we have come to be who we are, the narratives that produce our own identities. As Carolyn Steedman has observed, it is “always the same story in the end, that is the individual’s account of how she got to be the way she is” (Steedman, 1986, p. 132).

Supervisor as Synthesizer of Identity Influences

Facilitating the integration of a professional identity is a critical component of the supervisor’s role, no matter what model of supervision we work from. As the research revealed, there are many factors which contribute to the development of a professional identity, thus the supervisor’s role is more as a synthesizer, integrating elements that include personal identity, education, culture, skills, leading the supervisee in the direction of autonomous functioning. Erik Erikson (1968) provides an integrating approach for the development of identity, which is applicable to the supervisory setting.

Erickson contends that basic trust is the foundation that helps healthy adults establish their relationship with environment, and develop a certain unity of personality, which is relevant for the supervisory relationship.

As noted by the co-researchers, if the supervisor can establish a relationship of trust, then autonomy builds on that trust and out of that flows, a strong sense of professional identity:

> My supervision was quite varied. From my one-one therapy, I had one to one supervision with my supervisor who I had been going to for eight to ten year – so we have grown and developed on our journey as well and I could really trust her. (Lilly)

The use of active questioning and experimentation with new identities within supervision is an excellent forum to broaden the mind, develop interpersonal qualities, as well as risk taking and essential skills building through the 'doing' of supervision, all hallmarks of the profession.

5.2.2 "Becoming" a Supervisor: Multiple Resonances with the Training Programme

Decision to become a supervisor, choosing the programme and finding resonance

The decision to become a supervisor, and the attraction to the particular training programme, reveals a variety of motivations among the co-researchers. I will briefly address the motivation to become a supervisor in today's climate, and then outline the motivating factors identified by the co-researchers, while acknowledging that for all, there was more than one motivating factor, conscious or unconscious.

Becoming a Supervisor: Demand for Supervision Training

From a review of the history of supervision earlier in this work, it is evident that supervision is now perceived as essential for the effective professional practitioner and it has also emerged as a profession in its own right. The demand for trained and qualified supervisors has increased across professions, and especially among practitioners who did not traditionally have access to supervision.

As areas of ministry, such as spiritual direction/guidance, chaplaincy and priesthood, recognise the need to adopt more professional standards, ethical practices, care and support, the demand for trained supervisors increases. Professions such as teaching, coaching, police, nursing and healthcare professionals, whose only experience of supervision may have been line management, have come to a new understanding of supervision as supportive for the practitioner, client and also the organisation.

As evidenced through the research, the training programme has attracted practitioners from a variety of professions who wish to improve the quality and standard of their and professional practice and that of others. The profession of supervision continues to evolve and is clearly here to stay, thus supervision training can be understood as a response to contemporary social and professional needs across professions, benefiting clients, professional, organisations and society as a whole.

Reviewing the co-researchers' attraction to the training (as spiritual practitioners, educators and health professionals), key themes emerged (see Figure 17, below).

Figure 17: What Attracted Participants to the Training Programme?

As co-researcher Andrea, a trainer of spiritual directors, states:

> I have become aware of how the profession of spiritual direction is lacking in the area of supervision. There are senior spiritual directors who function as supervisors but who have had no training in the focus of supervision and that focus is very different from spiritual direction.

She goes on to say: "for the sake of my role as a trainer and for the benefit of trainees I needed to train in supervision". Andrea's experience is common and supported by Lilly, Maeve, Darren and Brendan.

Becoming a Master of Craft: Seeking Academic Validation at Masters Level

Since the training programme I devised was the first training at master's level in Ireland, it attracted those who, for professional reasons, felt the need to have an academic qualification at this level. This is in line with the overall access to higher education in the western world, and the move to standardize academic levels within Europe. Another factor surfacing through the voice of Andrea is the academicization of technical and skills-based practitioner training, as university recognition becomes a requirement. As she explains, part of her motivation is based on the academic environment that she works in, where it has become necessary for her to gain a master's degree so that she can continue working at that level.

At the end of the process, Ellen reveals in her own insightful reflections on this theme: *"*I have become a 'master of my craft', and this is now validated with an academic award*"*. This 'master craft' hallmark of the programme was a key element because of the level of practitioner experience, skills and training of participants in their base professions prior to joining the programme. It also validates the ideal of an academic and professional master's level, where graduates are validated as 'master[s] of their craft'. What is unique for Brendan, within this theme, is a frustration he expressed, that this level of excellence – being a master of the craft –is not recognised by the counselling profession, which, rooted in a uni-professional understanding of supervision, fails to

accept supervisors who are not from a counselling background. He outlines his experience as follows:

> So I'm working in a cross professional setting-that's not without its difficulties, not least because of inflexible structures – so you can work with a psycho therapist, but when it comes to doing the supervisors report, if you're not an accredited person with a particular organisation then it doesn't matter how good a supervisor you are your signature is not valid.

It seems that his very identity is shaken as with the metaphor of signature not being valid and moves from 'I' to 'your' language. He goes on to describe this position as a "as stumbling block for cross professional supervision" urging for change "to promote supervision as a stand-alone discipline, that is recognised as having its own body of skills and knowledge, tested at the highest level, that is masters".

Becoming Integrated: Stage of Life & Transition

For several of the co-researchers and indeed participants on the programme, the choice to train as a supervisor resonated with a stage of life, needing to integrate their personal and professional identities. Thus they were more concerned with integration than with qualifications. As already noted, co-researcher Terry speaks of this integrating aspect as he comes near retirement. Thus there is a sense, validated by the research, that some participants are attracted to the opportunity of continuing personal and professional development. The focus of the programme, targeted at senior practitioners resonated with those who understand themselves as life-long learners and wanted to seize the opportunity to integrate prior learning and open to what was new and at the cusp of innovation and development especially for caring professionals in relation to supervision.

Becoming Open: openness to and seeking spiritual dimension

The co-researchers stage of life experience, with an attitude of becoming and a natural thrust towards personal and professional maturity and integration may result in more openness to other levels. Being open to 'the more', or 'the whole' of personhood offers an expansion of potentialities

within the supervisory space or a training programme that is open to the inclusion of the 'spiritual' dimension as an important dimension to 'the whole' person of the supervisor or supervisee. This 'spiritual dimension' had a resonance that attracted many of the co-researchers to the training and influenced the choice.

"Being Open to the "Spiritual Dimension"

Table 12: Naming the Spiritual attraction

Co-Researcher	Naming the "Spiritual Dimension Attraction	Page - Line
Ellen	My two supervisors embody it – they were trained in psycho-synthesis I wanted something really deeper, the three supervisors they had that spiritual dimension, that compassionate dimension	6:25 6:13 2:22
Brendan	I'm in leadership in my church so the "spiritual link" is important	3:8
Darren	Mindfulness is a huge resource for me I think it is useful for us all to know what's happening when it's happening, and to be able to offer that back in a way that people can hear	12:24
Andrea	The spiritual dimension attracted me to the programme The contemplative approach – added a level of comfort	6:5
Lilly	My area would be more in the spiritual realm I facilitate spiritual conversations so this element is important in the training	8:20 4:26
Edward	the awareness of the sense of loss was there for me – my own losses and the spiritual aspect of life was there I felt that presence was there I know this, and em… it was something that was revealing for me	4:30-31 6:20

Co-researcher Ellen notes that what drew her to the programme was wanting something deeper, and the experience of her own supervisors who were trained in psycho-synthesis and in CPS, where she experienced this dimension through them. She describes the spiritual dimension as being "a compassionate supervisor" and goes on to expresses an aspiration of wanting to be "a compassionate supervisor like those I had experienced myself".

The spiritual dimension to the training was a key attraction for a number of co-researchers and while clearly stated by some, was implied by others. Brendan, for example, comes from a position of leadership in his church and indicates that the "spiritual link" is important to him, while Lilly also comes from a background of "facilitating spiritual conversation", and describes the spiritual dimension of supervision as coming from "the heart space rather than a theoretical space", thus a more holistic integration of the person. Andrea also states that the "spiritual dimension" attracted her to the programme, adding "the contemplative approach gave me some level of comfort, even some level of recognition, something that made me feel that it was an ok space for me to be in". I will expand further on this "spiritual" dimension under the second theme: emergent knowledge.

Becoming Inclusive: Diverse Learning Group

Whilst not yet formed or named as the cross-professional, the seeds of the cross-professional element of the programme held attraction for many participants, and this too is evidenced in the research. The invitation to practitioners across disciplines and professions to participate in the programme was an innovative movement at the time, thus fuelling interest and curiosity. The prospect of a multidisciplinary learning group fired the imagination of those wishing to explore interdisciplinary learning and supervisory practice, as validated by Brendan when asked if anything in the training helped to move into that wider understanding of supervision as cross professional:

> The one that comes to mind immediately is the make- up of the learning group. It was a living expression of cross- professional interaction and deeper understanding one that has continued for me as I've got involved in CPS. (Brendan 3:6)

This unique aspect of the training programme was not just about working *across* professions but, learning in a multidisciplinary group how to *cross* the bridge of professions and learn to be a cross-professional supervisor, learning with, from and about each other as professionals.

Most practitioners have some understanding of uni-professional supervision, from their base profession, with some bringing practical knowing through being trained as a uni-professional supervisor, who works across professions. What emerged as unique to the programme through this

inquiry is the specific training in CPS, with the learning group coming from across the professions to a training that prepares them to supervise different professions without imposing a uni-professional style. This became one of the truly unique aspects of cross-professional supervision as it evolved, and this potential is what drew several participants to the programme.

5.2.3 "Doing" Supervision: A Professional Identity Evolves through the Experience of Supervision

Question 5: Can you tell me your best experience of cross professional supervision? Prompt: When? With who?

Question 5 also touched on the theme of evolving identities. Through this question, I hoped to glean some wisdom around the possible strengths and limits of CPS, as I invited the co-researchers to say a little about their best and most challenging experience of CPS. Exploring this area surfaced material that helps to understand what supervisors might want to include or avoid while engaged in the task of facilitating the development of a professional identity. For the co-researchers, the initial development of a supervisory identity was encountered in their early experiences of being a supervisee and in the "doing" of good supervision, as modelled by their own supervisor.

I intend to draw some conclusions about what supervision might look like at this point in the research, based on the findings from co-researchers, around what they were seeking when applying for the programme, early experiences unearthed through the auto-ethnographic aspect of the training, and their professional and formative experience of supervision, in other words their best and worst experience of supervision.

5:3 Second Major Theme: Emergent Knowing

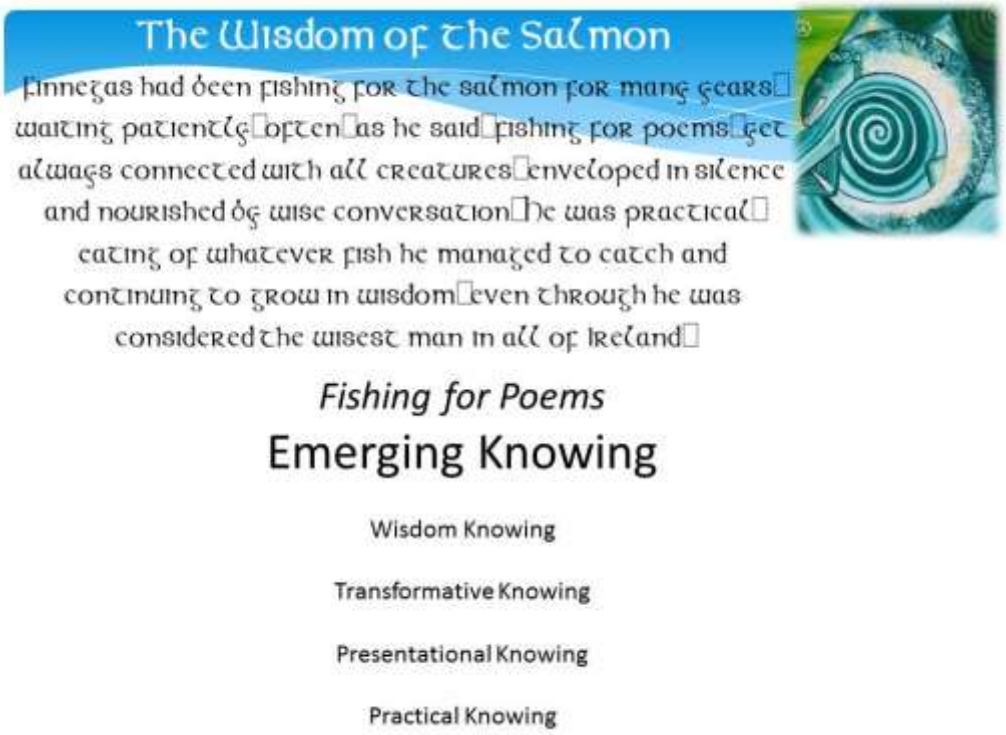


Figure 18: Outline of Emergent Knowing

5:3.1. Wisdom Knowing: "Being" Wise: The Spiritual Dimension

Several of the co-researchers, as indicated earlier, were attracted to what they perceived as the "spiritual dimension" in the training programme. As I reflect back on my doctoral journey, I am aware that this theme continued to surface for me as a topic of research, and I notice that the various titles for the proposed research revolved around this dimension (see Figure 19, below)

Figure 19: Research Journal Working Titles

As the research developed and refined, I was willing to let go of the term "spiritual" as the key focus of my research. It has, however, emerged naturally as a core theme through all the co-researchers' experience and so I am challenged to re-examine and explore it through their eyes, under the umbrella theme of "Wisdom Knowing", a way of knowing that I suggest incorporates the great

diversity of language and understanding of the "spiritual" dimension as significant for all, but particularly for seven of the co-researchers.

Being wise is to have access to many of the subtle faculties that offer a path to wisdom and meaning-making. It is to have a sense that we are part of a greater whole, that as human beings we are connected beyond what we can see and easily understand. It is to have a sense that deep within each person is a core mystery that some call soul. Intuition, imagination, dreaming, body wisdom, awareness, presence, soulful reflection and a variety of spiritual practices are some of the ways that we access this wisdom and are evidenced in the research. For supervision, the question is how we can cultivate this wisdom and find a means to talk about this dimension in a way that can be inclusive and embrace spiritual diversity.

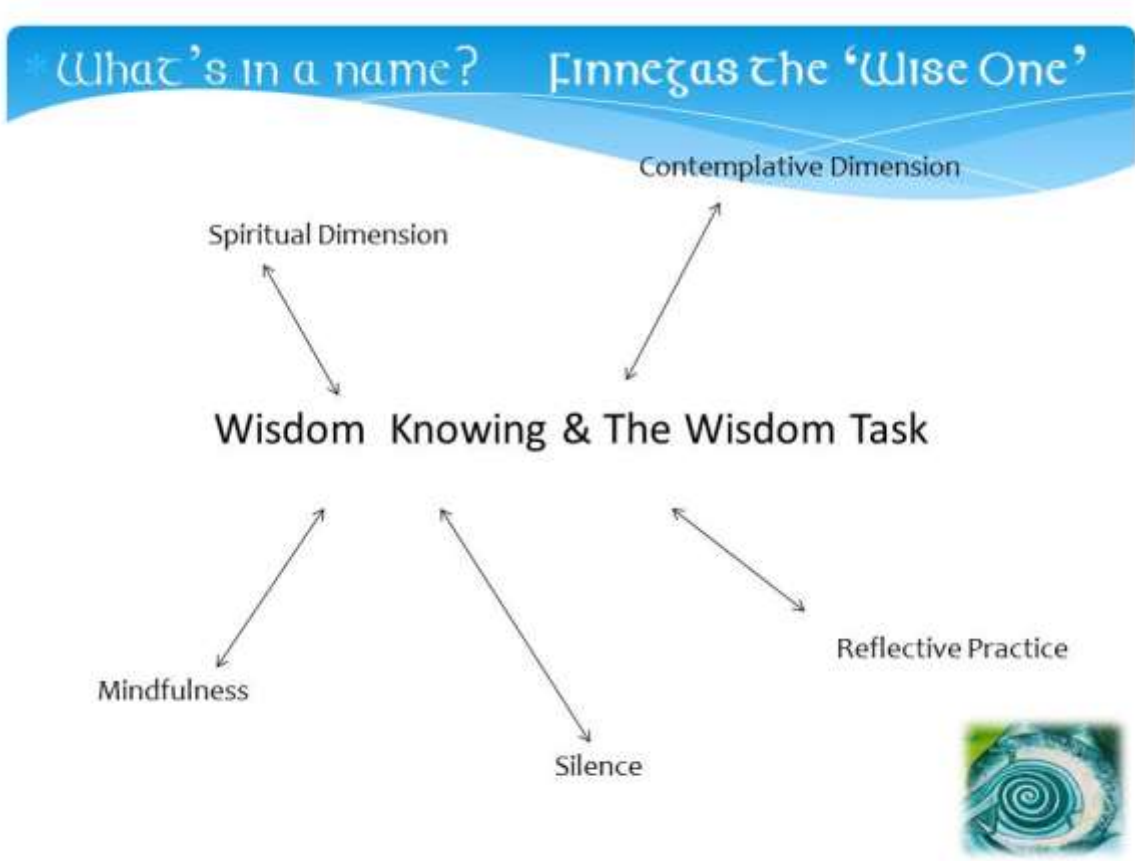


Figure 20: Wisdom Knowing – The Language

Through this research, I have relearned that language can be a stumbling block when writing about any topic. However, when attempting to put language "on the world of the formless" (Benner, 2016, p. 1), complications and tensions of phenomenology and terminology are more intense. Bringing together the thread of what is clearly a common theme in the research interviews – "the spiritual dimension" – it is complicated by the diversity of language for both the formless experience and the manner in which the co-researchers engaged with and concretised this aspect in their practice, and evaluated its impact on them as trainees and as supervisors (see Table 12).

Being Wise: Naming the "Spiritual Dimension" of Supervision

Table 13: Naming Spiritual Dimension

Co-researcher	Naming the "Spiritual Dimension"	
Ellen	Spiritual or Compassionate dimension; Dealing with life and death The Deeper Not in your face spirituality Felt sense; spiritual way Religion, Mindfulness practices, Slowing down, Spirituality brought in creatively Present moment Becoming still Just notice, Breathe Light and hope, Brings freedom, Deeper hearing, Letting the Divine come in, Take a moment, Reflective	
Brendan	Leadership in Church, Religious context, Find meaningful processes, Being Contemplative, Vulnerability, Being real, Sacred space, Spiritual matter, Spiritualties, Religion, Make meaning, Belief system, Spiritual link, Spiritual things, Hold silence, Holy voice, Meditative space, Levels of reflection	
Darren	Mindfulness, Becoming aware, Practice as Resource	
Andrea	Spiritual Dimension, Contemplative approach, Heart space, Presence, Quiet Wisdom, Freedom	
Lilly	Spiritual conversation, Spiritual direction, Heart space, Religious, Covenant Be present, Horizon shift	
Edward	Spiritual otherness, Spiritual awareness, Spiritual aspect Presence, Heart, Soul, Freedom, Ritualistic religiosity, Reflection Meaning-making, Space between us, What is being in us here, Encapsulates us	
Maeve	Holy Spirit, Not alone	
Terry	Freedom, Contemplative Model, Stillness & reflection, Sacred space Dialogue with God, Religious Beliefs, Sacredness, Sanctity	

Cultivating Wisdom

Grappling to find language that is inclusive of the diversity of spiritual perspectives, that honours the diverse spiritual perspectives, diverse ways of naming and expressing the formless, I propose the sub- theme of "cultivating wisdom, on the path to meaning-making", as an attempt to find language and a lens, that captures this dimension, while accurately reflecting the language and experience of the co- researchers. For me, cultivating wisdom expresses a perennial wisdom that crosses the boundaries of many spiritual traditions and incorporates rich ways of accessing wisdom for personal and professional living. While meaning-making lies at the core of our development and evolution as human beings, the evidence suggests that it is a core theme for attention in supervision.

Initially the Master's programme in supervisory practice was described as including a "contemplative approach" which was greatly influenced by Maureen Conro,y our international presenter, and her pioneering contemplative model (Conroy, 1995), a foundational aspect of the programme as outlined in my RAL 8. However, through the evolution of the programme, the contemplative element has taken on a new shape influenced by language that arises from the current spiritual milieu, the evolution of this aspect of the programme and from evaluating research. In this inquiry, terms were used somewhat interchangeably by some co-researchers and expressed in more specific terms by others. Some speak a language of spirituality with great fluidity and ease, offering a clarification that spirituality is not religiosity, while others seem somewhat vague about naming that spiritual dimension. Concepts like spirituality, sacred, compassion, mindfulness and presence seem to carry similar yet different perspectives on the notion of contemplative. Similarly, co-researchers describe how awareness of what I propose to name "wisdom knowing" finds expression in their practice and learning through contemplative practices such as mindfulness and reflective practices, raising consciousness and awareness, being compassionate, being real, being vulnerable, slowing down pace and inviting supervisees into stillness and silence, presence, however, creating a safe

"sacred space" or what Hart refers to as "Wisdom Space", was key to cultivating contemplative presence, deep listening and creativity. Terry expresses his regret "that many people do not realise the sanctity or the sacredness of supervision", and goes on to describe "how reflective it is and the stillness that goes with it". I was somewhat surprised by the diversity of language used by the co-researchers, since the language presented on the programme was "contemplative". This reveals some level of discomfort with the language of "contemplative". Several simply stated that they were contemplative supervisors, but did not continue to use that language as the interviews progressed. This may have to do with the fact that even for Christians, the contemplative has throughout its history often been overshadowed by ecclesiology and dogma, or it may also have to do with the current popularity around the language of mindfulness and other eastern spiritualties.

Contemplative Model and Approach

Conroy's contemplative model of supervision (Conroy, 1995) was presented by her from a uni-professional perspective, that is, spiritual direction, and this may have been challenging to participants coming from other disciplines. Expanding the model to what I might describe more as a contemplative stance, or taking on a contemplative mind in supervision, seems to have helped many of the trainees to engage more fully with the contemplative dimension. Tobin Hart (2014, p. 136) suggests that contemplation is another way of knowing that both complements and enhances rational and sensory knowing. His keynote address at a subsequent SAI Conference on the contemplative mind however expanded supervisors understanding of the term in a broader context.

Working with the Spiritual Dimension

The aspect of the programme, named as contemplative and perceived as a "spiritual dimension", was as indicated earlier, a key factor in attracting participants to the programme. There is evidence however that the spiritual dimension need not necessarily be named overtly and in fact to do so

might present problems. Ellen says “I never say that I work in a spiritual way”, because there “may be a problem with the term ‘spiritual’ because some still hear ‘religion’ and that can be a put off” (Ellen:19). Ellen goes on to describe her experience of working in a spiritual way, during the training programme and in her practice as having a ‘not in your face’ spiritual dimension. Co-researcher Edward describes this dimension as what ‘encapsulates us and is part of what is being created in us here’. Thus, to be inclusive as a supervisor is to make space for the language that the supervisee might express and not to impose a particular view or language.

Ellen observes that: “just being in a group, just being with others can be ‘spiritual’, just being in the present moment, that here and now can be spiritual, ‘just to take a pause’”. Benner (2016, p. 20) affirms that “modern science confirms the fundamental insight of perennial wisdom, that everything exists as little wholes within a larger whole”, and the “little wholes” do not operate independently but are interrelated in an “artful, choreographed dance”. This offers an insight into the sense of connectedness or “spiritual” connection in a group, and the experience of what I might call “little presence” and “whole presence” (Benner, 2016).

The Contemplative Approach

From my perspective, the language of “contemplative” captures the “spiritual dimension”, and Conroy offers the only text available on the contemplative approach to supervision which continues to be an excellent resource. Tobin Hart in his research text, *From Information to Transformation* (Hart, 2014) as introduced earlier, offers insight, wisdom and practical ideas for engaging the contemplative mind and knowing within educational context that uncovers wisdom for both training and supervision. However, the literature available on topics related to contemplation, spirituality and wisdom is so extensive that I have decided to give particular focus to the author David Benner, a depth psychologist and spiritual guide who has written extensively around these related topics. As a contemporary writer, he brings together theory and practice that resonates with my efforts to

develop the contemplative model towards formulating a wisdom model. It holds within it the essence of the sacredness, the approach, the practices and skills of the supervision training and model.

The term "contemplative" draws from the contemplative Christian tradition and pays more attention to spiritual practice, mystical encounter, human experience and growth, living an authentic life with deeper awareness, and coming from a heart space of love and connection towards fullness of life and finding meaning and purpose. It is not so much concerned with dogma, theology, or ecclesiology. It is concerned with fullness of life, finding purpose and meaning, inclusiveness and becoming more your true self, more ethical, more wise and finding greater freedom. Therefore, I feel it is important to clarify my understanding of this term "contemplative", stating what it is not, that is, religious, confining or theological (struggles with the latter being part of the growth of the programme).

Formulating a Wisdom Model

The emerging language for this dimension for me, as the research develops, is to "cultivate wisdom" and this finds resonance with the perennial wisdom tradition which brings together timeless truths about the nature of the self, the world and ultimate reality that appears as common in the world's major religious traditions. In the words of Brendan, "there is something about being a human being on the journey that underpins every person and every profession". Sophia *perennis*, the perennial wisdom tradition, is concerned with the essential nature of being and encourages and facilitates personal transformation using the language of story rather than law (Benner, 2016).

The wisdom tradition appreciates the ancient wisdom and seeks to discover how to recapture older wisdoms in a mature form. "Modern scientists are beginning to understand that traditional indigenous wisdom is extremely sophisticated and of considerable practical value" (Taylor & Cranton. 2012, p. 174). Edmund O Sullivan, when speaking of "Deep Transformation" and a

planetary vision of transformation, states that “it will be both prudent and wise for educators to pay careful attention to indigenous wisdom because of its rich and varied planetary emphasis” (Taylor & Cranton 2012, p. 175).

There is a rich history of cultivating the contemplative throughout the wisdom conditions. This way of knowing has been understood in wisdom traditions as key to the development of interiority and uncovering essential knowledge. Hart (2014) suggests that the contemplative offers education (training and supervision) an expanded approach to knowing, “one that engenders:

- An *epistemology of presence* that moves past conditioned habits of mind to stay awake in the here and now.
- A *pedagogy of resonance* that shapes our graciousness and spaciousness toward meeting and receiving the world non-defensively.
- A *more intimate and integral empiricism* that includes in the consideration of the question, a reflection on ourselves and on the question itself” (Hart, 2014, p. 138).

Hart furthermore clarifies what several co-researchers expressed by their statement that contemplative is not about religious issues, and that it is more about how we know than what we know. It is about cultivating an “inner technology” of knowing that can catalyse transformative learning. It is a knowing with a softer focus and lighter touch brought about often through silence, pondering, reflecting, and witnessing. With this softer focus, the trainees and supervisees are invited into a contemplative space or “wisdom space”, a reflective space, that makes room for ambiguity, vulnerability and mystery (Hart, 2014, p. 115), a combination that creates a dynamic tension that leads to wisdom.

Many of the co-researchers describe the supervisory space as a reflective space. For Terry “stillness and reflection” is itself a metaphor for supervision. Supervision is ultimately a space that is for Terry

"about reflection and being reflective". Ellen talks about how important it is for her to have the resource of "frameworks that get us into reflective practice", explaining that reflection assists the "movement from react to respond". Benner suggests that "the invitation to embrace the fullness of being human is an invitation to awaken to respond rather than simply react. It is an invitation to become full participants in our own lives.

Diverse Spiritualties

Engaging with diverse spiritualties can be hugely challenging for supervisors, especially if they are bound by their own spiritual tradition. Brendan, when conveying his experience of such a challenge, stated that, "there is spirituality, spirituality and spirituality", explaining that he lived his spirituality in "a particular box", and "had not encountered face to face, the spirituality of his supervisee". He was challenged and declared that '[He] had to park prejudice, theology, understanding and perception", so that he could focus on what it meant for his supervisee. He had to let go of judgement and focus on "their meaning-making", and create a safe space. Edward stated: "I had to remind myself that I was in a supervisory relationship and that I am holding the space for the other' (Edward, 19). Brendan focuses on helping the supervisee in their meaning-making and this involved having to park his own history and belief system: "it all has to be parked". Brendan further goes on to say that his role as a supervisor involves "finding meaningful processes of evaluating outside of themselves", which facilitate meaning-making and growth.

Mindfulness and Heartfulness

The wisdom tradition places great emphasis on learning and living from the heart. The heart referred to is the fullness of the mind. This is expressed in the movement beyond rationality that includes other ways of accessing wisdom (Benner, 2016). Lilly describes supervision as "coming from the heart space rather than a theoretical space". Some may misinterpret this statement as referring to emotionality, but I suggest that it is rather more attuned to what Benner means when he refers to

the wisdom's tradition invitation to live with "heartfulness", rather than "mindfulness". In the wisdom tradition, it is the heart not the brain that connects us (Benner, 2016, p. 88) to what exist beyond us. The heart is the bigger perspective. It can see further than the mind because it draws its data from all levels of reality, including, but not limited by, the mind. The heart space is therefore the spiritual centre and perceives by means of its inherent resonance with wholeness. Learning how to read the heart serves as a source of deep inner wisdom for us.

Mindfulness appears to be the current language for spiritual practice that is impacting the western world. This is also evident in the research inquiry, where the term appeared as a way of describing contemplative practices that are elements of contemplative models, as introduced on the training programme. Contemplation, through meditation and contemplative practices, is the language of the wisdom tradition that gives the practitioner access to the unique resources of wisdom, intelligence and compassion. The practices described as "mindfulness", include as co-researcher Edward says, "slowing down the pace in our busy lives", "coming into the present moment through paying attention to the breath", "taking a pause for stillness and silence", "to just notice". Mindfulness finds its spiritual roots in Buddhism, and with emphasis on developing compassion it is also more about heartfulness, not simply mindfulness for "heart is the fullness of the mind" (Benner, 2016, p. 95).

Darren states that "mindfulness is a huge resource" for him. His practices include mindfulness mediation, taking time to allow your experience to be as it is, taking time to trust what needs to unfold. He further states that most of the work is about getting out of his own way and getting out of the supervisee's way. So the fruits of the practice have a ripple effect in his practice, and he says "If I can do that with myself then I can do it with supervisees and clients". Edward states that "sometimes a lot of time in supervision is just being still … opening to that stillness and opening to wisdom".

To be a compassionate supervisor is an expression of living in "heartfulness", and wisdom and compassion are so integrally related that neither can be fully present apart from the other. Maybe this is what co-researcher Ellen identifies in her compassionate supervisors, and the kind of compassionate supervisor she wants to be, one that lives with heartfulness where compassion flows from the supervisor? "Heartfulness isn't so much about being compassionate as allowing compassion to flow through us" (Benner, 2016, p. 95). It is to be heartful.

Contemplative Presence

Terry talks about "the freedom that the course has given" him, and how the contemplative approach of the programme impacted him. "It was a time to deepen, there was no rush … the pace, it provided the space where I could stay very safe in a fluid changing situation". With Conroy's contemplative model (1995), one of the goals of the approach is to help the supervisee grow in freedom. This freedom is fostered through contemplative presence and contemplative skills experienced both in the learning space and the supervisory space. Andrea describes how the contemplative presence and skills created the container of the learning space, a safe container "that makes people free". She goes on to say that of all the training that she had participated in this programme "brought most freedom, healing and confidence in [herself]". The contemplative stance in the learning environment and the proposed supervisory space created a container of safety where a person has the freedom to talk honestly and to admit mistakes

It is an invitation to climb back out of unconsciousness each time we stumble into it. It is an invitation to reclaim our heritage as mindful beings who are wide awake and present to ourselves, others and the world around us that comes from a simpler but surprising powerful source: the practice of presence and learning to pay attention. There is a contemplative presence that involves a deep listening and paying attention to the other and in the contemplative presence there is an

opening to the contemplative presence. Edward suggests that this may include the fourth condition that Rogers named as an awareness of a presence. “I felt a humbling sense” he says, “I felt that presence was there”.

It is not so long ago that many would have thought that by the 21st century there would be no need for God, and that did not happen; and so while language might be diverse, Atheism has not become the kind of currency that was expected, “even in universities” (Taylor & Cranton, 2012, p. 175). The type of spirituality that is becoming more important is outlined by Swimme and Berry (1992) as “differentiation, subjectivity, and communion”. “There are diverse expressions of what it means to be a human spirit, and we should be interested in and appreciative of these, while still being ourselves. Our spirituality should open us up to differences and to the ‘inscape’ that is the inner mysteries of life” (Taylor & Cranton 2012, p. 175).

“Spirituality is about an awareness and honouring of wholeness and the interconnectedness of all things through the mystery of what many refer to as the Life Force, God, higher power, higher self, cosmic energy, Buddha nature or Great Spirit” (Tisdell, 2003, p. 28). Because it is not based in just a religious practice, spirituality may be experienced in a number of ways including music, art, poetry, and nature. For Terry, “sometimes a lot of time in supervision it is just being still … opening to that stillness and opening to wisdom”.

Vulnerability is valued in the contemplative space and is offered hospitality though contemplative presence and deep listening. It is a space that welcomes the real and where being real leads to being more authentic. Brendan experienced this vulnerability and contends that, the space, flow, and vitality of the supervisory space changes when conscious vulnerability is present. Vulnerability does not mean that we are passive or giving power away; it means being open to possibility which opens the wisdom space.

"Becoming": Emergent: Self-knowledge and Professional Knowledge

5:3.2. Transformative Knowing: "Becoming" New: Supervision and Training as Transformative Learning

From the outset of the programme, participants were introduced to Mezirow's transformative learning theory (1990). It was considered a key component to the theoretical foundations for both the programme and the practice of supervision. This was innovative and at the cutting edge of research. I invited an academic and adult-trainer, Dr Liam Boyle of DCU, to contribute to the programme, and understand that his most recent doctoral research on transformational learning and training the trainers, an adaptation of adult education theory, in the context of supervision, was unique at the time. While the understanding of the supervisory space as a learning space was emerging in the profession, the adaptation of transformational learning theory (Mezirow 1991; Kegan, 1994; Cranton, 1994) had not yet entered the arena. This has however gained momentum since, but I suggest that the introduction to this key component on the programme was unique to supervision training programmes at the time.

Facilitating of Transformative Learning

It was not only transformative learning theory, but also the facilitation of transformational learning in the training space that emerged as one of the hallmarks of the programme, as verified by the co-researchers. Challenging frames of reference shattered preconceived notions and habits of mind. Edward (8:21-22) says "my world was shattered because I had worked on all these old assumptions as being right because I came from a place of cognitive arrogance". Transformation is a process of creation, regeneration and liberation, a sort of "migration into newness" (Pagels, 1979, p. 12) and co-researchers refer to a new sense of freedom and going deeper. To describe the experience of transformative learning on the programme, Edward used a powerful metaphor, "very quickly a steamroller came along and the steamroller for me was the most elucidating part of my life, it was

transformational learning" (Edward, 7:27-33). He goes on the say that the transformative learning element of the programme challenged "[his] underlying assumptions, [he] could reframe [his] world, [his] learning in every sense but it took [him] back". For Edward it was a "big challenge" (Edward p 7:31) Transformative learning involves a process that makes demands on the learner. Darren describes it is a 'liminal space' and says that it is clear that "people don't engage in transformative learning without experiencing vulnerability, loss and disintegration". (Darren, 4:10-12).

Forms of Transformative Learning

Looking at the evidence of transformative learning presented by co-researchers urges me to explore what people mean when they refer to "transformative learning", for it seems that the term is often used very loosely to refer to any change. It is clear that there are different types of transformative experiences and "different forms that transform" (Kegan, 2000, p. 35) but I suggest that two types are most relevant to this context.

Transformative

It is true that the first transformative learning theory, proposed by Mezirow, might alter one's way of being and core self (Mezirow, 1991). For Mezirow, the process of transformative learning is initiated by a disorienting dilemma that causes reflection on assumptions and involves a major shift that he refers to as "epochal". One of the major critiques of Mezirow's transformative learning theory is that its focus is on rationality to the detriment of other ways of knowing and there is too much of a focus on the individual. However, others have sought to develop a fuller model of transformative learning (Cranton, 2006; Dirkx, 2001), influenced by depth psychology and ways of knowing that include emotions, spirituality and embodied forms of knowing.

Transposing

The second might be what Parks (2000) suggests as experiences that "transpose our hearts", filling us with awe and wonder, and transforming our consciousness. "They take our breath away in their profundity as we move to living more deeply" (Schlitz, Vieten & Amorek, 2007,)but they do not change our core theme but may change our consciousness. These experiences can be akin to "passing through a portal" (Meyer, Land & Baillie, 2010) or 'threshold experiences' that can bring about a shift in consciousness about something that was previously hidden. Many, often outside of the field of adult education, see such moments as spiritual moments, though some in the field do touch on the notion of spirituality and other more holistic notions of transformative learning (Tisdell & Dirkx, 2001), Elizabeth Lange (2004) speaks of "restorative transformation", which seems to be more an illumination.

Integrating Circumstances

If over time we seek moments that change our consciousness, like meditation or contemplative and integrating practices, I further suggest that the contemplative skills in supervision can act as part of what Clark (1993) refers to as the integration circumstances of the transformative learning process. The form of the former may relate more to the cognitive domain whereas the latter relates more to the affective domain. The answer to Kegan's question "what form transforms?" is more likely to be inclusive of multiple dimensions and may often be incremental. Darren, when speaking of his own journey of transformation on the programme says that "it emerged over time" (2:8).

Andrea explains that the transformative learning element of the training was not something that she was learning about, she says: "the transformative element happened to me, I experienced it" (Andrea, 7:27-30). She notes that it was difficult to define what happened, but "over time [she] was growing, becoming, developing", thus affirming that it was incremental but also beginning to name the elements of the programme that she suspects brought about a shift in consciousness – "the

creative, the contemplative, the transformative learning and the container of the learning space" (Andrea, 8:1-6).

Interdisciplinary language

For cross-professional supervision, it is important to engage with the language of an interdisciplinary landscape for transformative learning and experience. There is certainly the influence of the disciplines of psychology and sociology but influences from other disciplines can expand language and offer a different perspective and meaning. Exposure to and use of expanded language might for example include the "transforming moment" from the discipline of ministry/theology (Loder, 1989) or liminality and conversion found in the pastoral field (Groome & Horell, 2003), not to mention a new language and terminology that accompanies current neuroscience and consciousness studies.

Darren, who comes from a background of working with adult learners, proposes that the transformative learning element has helped him to "hold the space" (Darren, 1:25) and to be a more skilled "facilitator" of transformative learning. "The training gave me skills to support people's processes outside of a therapeutic context" to hold "the emotional dimension" and to "facilitate those journeys' towards transformation (Darren, 2:7).

Transcend "Self-structure"

Transformation is a movement toward increasing wholeness that also pushes toward diversity and uniqueness, a process that leads to becoming more uniquely who we are. "We actualize our ever-expanding potential by transcending current self-structure" (Hart, 2014, p. 158). The research reveals a sense of readiness to transcend our "current self-structure", a sense of finding the right training at the right time, of choice, of a willingness to engage that appears to have assisted the transformative process. Ellen says the she was ready for the process, "starting on the course was exactly the right time for me" (Ellen, 5:10) and "I knew I was in the right place" (Edward, 6:20), while

Edward explains: “I wanted to explore the rivers, the waterways of learning, the waterways of life, the waterways of growth” (12:10-13), all of which seem to provide the fertile ground for transformative learning. Terry reflects on the transformative learning element of the training in CPS suggesting: “it just opened up everything” (4:11-12). He goes on to say that “it was without doubt one of the most important pieces of academic study I have ever done, one of the most fulfilling, it allowed me to be a lot more open” (Terry, 4). Whilst the transformative learning aspect “was a huge component” of the supervision training for Lilly (Lilly, 16:8), it never lost sight of the potential for the person of the supervisor to also be transformed “if one is lucky enough” (16:10). Lilly continues offering the image of “transformation” or “a blossoming” that brings about a horizon shift, changing your way of looking and notes that for transformation to happen: “we must be willing to shift our horizons” (Lilly, 20:20)

Multiple dimensions and shift in consciousness

From the co-researchers’ experience, it is evident that transformation takes place in a variety of ways and not only does the research demonstrate a variety of ways but also the fact that different instances of transformation can arise out of the same overall experience, an idea termed “multifold transformation” (McGill & Kippers, 2012, p. 239).

Some of the multiple dimensions of transformational learning have also emerged as core themes in the research. Imbedded in the overall theme of transformational learning on the programme were the dimensions of spirituality, engaging different ways of knowing and praxis, all of which are discussed throughout this work. In the words of Tisdell, “it is about engaging more aspects of oneself that can lead to the transformation of *being* as well as thinking” (Taylor & Cranton, 2012, p. 27) by taking up the invitation to live more deeply. Terry confirms that the training was for him a powerful experience of transformative learning: “I realise the freedom that the course has given me, the incredible freedom”, a freedom from “the lust for certainty”, a kind of unknowing or “to give up

knowing", so as to open to transformative knowing that is more whole and multidimensional. (5:10-15). The work of Wilber (2000) and Kegan (2000) supports this multi-layered knowing and its potential to help learners shift consciousness by drawing on multiple ways of knowing.

Levels of reflection

Transformation cannot be forced but it can be facilitated through multi-layered knowing and multi-layered reflection. Engaging in levels of reflection supports the desire for transformation and depth. Co-researchers sought a training that suggested depth, reflection and authentic professional identity. Terry notes how "the programme was intellectually freeing" and feels that transformative learning and reflection are at the core of supervision. "It is reflection" he says "it's a wonderful opportunity for me to examine attitudes, my way of working, how I am doing". Maps and frameworks for reflection were integrated into the training, which included Carroll's levels of reflection, drawing on the work of Otto Schamer (2008) and John's framework (1994) based on Carper's work (1978). Korthagen's theories of "multi-layered learning" (MLL) and "core reflection" offer an effective framework for levels of reflection can easily be adapted from an education context to CPS training. Sometimes referred to as "the onion model", it helps to promote meaning orientated reflection that can make reflection more effective and transformative. It includes the dimensions of thinking, feeling, wanting and acting.

For co-researcher Darren (13:32,) mindfulness, meditation and journaling provided the framework for his own reflective work. He goes on to outline a "mindful" reflective process that he has developed and uses both personally and in practice. "I feel all that I feel … be aware of it … Inquire into it … find out what's there, using words metaphors … trusting that what needs to unfold will unfold" (14:1) There is of course no one framework fits all, but was is increasingly clear from the data is that for effective practice, tools to facilitate reflection are essential.

As Calderhead and Gates (1993, p.2) suggest, deep reflection enables professionals "to analyse, discuss, evaluate and change their own practice". Korthagen's model of reflection will be offered as a framework in the next chapter, as part of the brief for a CPS manual, which I will develop as a practical tool for supervisors, supervisees and trainers.

According to Tisdel,l there are many themes and variations (Taylor & Cranton, 2012) in transformational learning, especially from an interdisciplinary perspective, that need to be explored and that could provide insights and clarity around the study and facilitation "of this great capacity for human beings to grow, change and to live more deeply through the various forms of transformational learning experience". From the experience of the co-researchers this was embodied. Hart (2014, p. 135), coming from a background in higher education, believes that wise people on the journey towards transformation seem to be able to find a way of entry into the "wisdom space" through symbols, dreams, imagination, nature, and music, what we might call presentational knowing. A fuller perspective on transformative learning that gives value to "presentational knowing" and surfaced for the co-researchers, will now be explored.

"

5:3.3 Presentational Knowing "Becoming" Whole Engaging diverse "Ways of Knowing"

"Stop the efforting and allow the being mind and the wise mind to be present" (co-researcher Darren 22:14-15).

Each co-researcher commented in different ways on the transformative learning that occurred while participating in the training. It impacted them both personally and professionally as they came to a lived understanding that their central role as a supervisor is, to become a facilitator of transformative learning. Parallel with the transformative process was the engagement with "ways of knowing", which can accelerate and deepen learning. Seven out of eight co-researchers identified this aspect as key to the training and as an important dimension of the practice of CPS. When introducing and exploring this dimension in both CPS training and practice, I use the term

"presentational knowing", as outlined in John Heron's four ways of knowing as a way to capture the multidimensional aspect of what I initially called "ways of knowing", in the early stages of the training programme.

When reviewing the data, my first inquiry was to examine how it was, that one co-researcher did not mention this dimension of the training, yet it was a major theme for others. While he spoke about the power of the transformative dimension, there was in fact no mention in the interview of any form of presentational knowing. The reason I suggest is that this particular co-researcher was a participant at the early stage of the training. While transformative learning theory and Kolb's learning cycles were foundational elements of the programme, there was less engagement with presentational knowing and professional portfolio work at this early stage, an aspect that this inquiry has been confirmed as impactful.

Presentational knowing is the second way of knowing in John Heron's paradigm of forms of knowledge (see Figure below). Presentational knowing is the intersecting of three theories, that is, transformational learning theory, multiple ways of knowing and creative expression, which together can foster transformation in learners. I employ "presentational knowing" as an umbrella term to bring together the different "ways of knowing" engaged with in the training. In the evolution of the programme, this term represents the bringing together of theories of multiple ways of knowing, Kolb's learning cycle and creative expression as a means to facilitating transformation. More specifically, it included metaphor, symbol, story, drama, poetry, movement, artwork, video and wisdom's garden (an original creative modality developed by Holton, 2010).

The training of supervisors, while deepened and expanded by Mezirow's transformational learning theory, was further enhanced by the inclusion of what is termed "presentational knowing". It is a form of knowledge that values extra-rational knowing as having importance in transformative

learning. Presentational knowing represents an alchemy of imagination, intuition, emotion, spirituality and creative skills and involves the kind of transformative learning that Dirkx describes as "soul work", a dimension that clearly impacted on the trainees and their developing philosophy of supervisory practice and way of being as expressed by co-researcher Edward: "It totally transformed how I saw reality because I came from a cognitive arrogance" (8:22). Valuing presentational knowing as a means to meaning-making allows for a deeper learning that challenges existing assumptions and meanings and allows the learner to learn in a holistic way from multiple parts of self and can also trigger critical reflection, a reflection process towards new meaning that can then be integrated into practice. Edward continues: it radicalised for me a different way of thinking" (9:18), noting that prior to joining the programme he was living "from the neck up", neglecting "[his] emotional awareness, [his] intuitive awareness, [his] creative awareness and [his] spiritual awareness" (10:1), and through presentational knowing he now has the capacity to tap into this for living and for practice, affirming,"it was really illuminating for me" (Edward, 10:9).

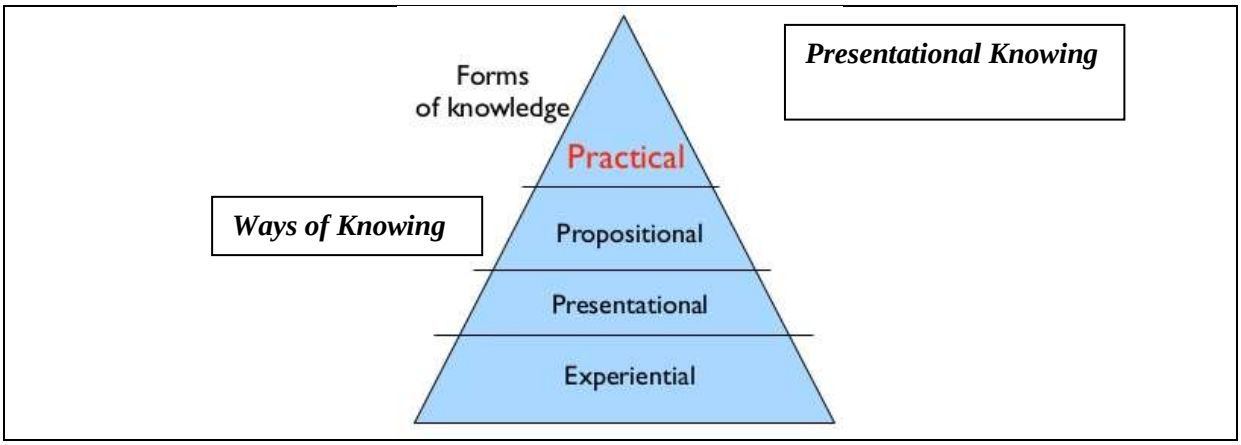


Figure 21: John Heron's Forms of Knowledge

Table14: Four Ways of Knowing (J. Heron and P. Reason)

	Experiential Knowing	Presentational Knowing	Propositional Knowing	Practical Knowing
	Being in the world I-Thou encounter Tacit, pre-verbal Participate in	Visual arts, music, dance, movement, mime, poetry, drama, stories, Imaginal participation	Knowing about, ideas, theories, Naming, framing	Knowing how to-do Skills and competencies Embodied

John Heron proposes an “extended epistemology” as he presents the four interwoven ways of knowing that includes presentational knowing as the second way. It is concerned with the pre-verbal and tacit knowing that we might associate with artists. There is little doubt that intellectualism has most often been valued over other ways of knowing, and presentational form, according to Seely and Reason (2008), is routinely devalued as a way of knowing. Paradoxically, it is at the same time “revered by being placed in an exclusive and excluding container marked ‘Art’ with a capital “A”. Presentational knowing was experienced by the co-researchers neither as exclusive nor out of reach but as a transformative, freeing as the creative dimension of the training considered all trainees and supervisees to be artists. Thus presentational knowing can create an empathic space that helps people with diverse lived experience understand and learn from one another. As an adult educator I believe that presentational knowing could be an epistemological bridge to a more holistic learning environment and has the potential to enhance the possibility of transformation and embrace different learning styles and ways of knowing.

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Edward returns to the metaphor of the steamroller to describe the impact of engaging “ways of knowing” as part of the CPS training programme (Edward, 8:18). He explains, that for him, ways of knowing or presentational knowing “were sitting parallel with transformation” (10:11) and that it “opened up new possibilities which I suppose is what supervision is about” (10:19). The challenge he faces now, is how to incorporate and integrate “this new way of being” (“it was liberal, it was open, it was inclusive”) into his practice and his living (10:16-18)

Heron contends that experiential knowing is the ground of presentational knowing (1999) and it is from this ground that presentational knowing emerges. “It clothes our experiential knowing of the world in the metaphors of aesthetic creation, in expressive spatiotemporal forms of imagery”

(Heron & Reason 1997). It encompasses in modes and modalities that include intuition and imagination, reflection and conceptual thinking. It embraces all forms of art as presentational knowing, not just the great works of an Artist but the work of the ordinary artist. (Allen, 1995).

Wisdom's Garden

Heron proposes that presentational knowing "is valuable in its own right, not only as a bridge between experiential grounding and propositional knowing" (1992, p. 175). For co-researcher Ellen, the experience of "wisdom's garden" (Holton, 2010) was like "turning a light switch on", "it was a lightbulb moment", when she had the opportunity to work with symbols in a very hands-on sort of way. She realised for the first time that using a creative modality such as "wisdom's garden" was in fact a way of doing supervision, "valuable in its own right". She explains, "I would like to have a bag of creativity – I am not sure what I want to use yet but I loved Wisdom's Garden so I am gathering…", as she puts this new knowledge into practice.

As a supervisor and facilitator of learning, I believe that it is my responsibility to tap into the full potential of supervises as life-long learners and find ways to broaden their understanding of themselves, their evolving professional identities and emerging practical wisdom. By developing "Wisdom's Garden", I introduced a very simple yet effective way of working with presentational knowing, a tool for "doing" supervision. Facilitating transformative learning can be understood as an existential act (Estrela, 2008) which engages the whole person. For co-researcher Ellen, who wanted to really "take on the creative part", stating that "it was real important to me", engaging with this way of knowing culminated in a sense of "I have arrived". Ellen came to realise that presentational knowing matched her learning style but she never felt that it was validated until she experienced it during the CPS training. She commented that while she had experience creativity in her own supervision it was not "hands-on", "but talked about", and she was now excited about "being hands-on as a supervisor" herself, and ready to integrate into the doing of CPS.

Creative Expression

When working with presentational knowing through creative expression and creative modalities within CPS training and practice, I find a common misbelief that artistic ability is needed. As a supervisor and facilitator of learning, I believe it is my role to challenge such assumptions around being "artistic". As the literature shows, you do not have to be artistic to engage in presentational knowing. Creative expression, a mode of presentational knowledge or knowing, not only includes fine arts like music, art, craft and dance but also involves imagination, myth, story, drama, metaphor which are relevant within the supervisory process. Supervisees do not identify themselves as artistic, thus I find it helpful to introduce creative modalities or creative expression through ways of knowing or learning styles. This can help adult learners to let go of the baggage and limiting effects attached to thinking of themselves as having to be artists, as expressed by Maeve as she expands her identity and practice as a supervisor:

> I suppose the one huge thing that has happened to me in the training was my creative side- it was never I suppose – I was never able to – I thought that academic was more important and I never saw that you could actually use the left and right side of the brain to complement each other – so I use that a lot now in supervision. It's just another way of knowing and another way of doing – so I have – not a lot, but little artefacts that I have now". (Maeve, 10:25-33)

As Maeve describes this experience as "the one huge thing that happened", I am reminded that creative modalities can help to transform tacit knowledge and emotional experience into concepts and principles that become the foundation for new behaviour. She continues, recalling an experience from her practice:

> If you are working with somebody who is predominantly working from one side of the brain, then the other, the creative side can complement that person and rather than seeing yourself as being less academic or less em – powerful in the role – that you actually complement each other – and that has worked very well. (Maeve, 12:2)

To Know Holistically

Suzanne Langer (in Taylor, 2004) affirms how such fundamentally different ways of knowing are needed to come to know more holistically. Heron (1992) argues that if we agree that presentational

symbolism is needed as a mode of knowing, then we can no longer conveniently distance ourselves from its use by delegating it to the artistic community, thus "we need to bring it right back into the mainstream knowledge quest" (Heron, 1992, p. 176). Gregory Bateson suggest that: "there are bridges between one sort of thought (intellectual) and the other (emotional), and it seems to me that the artists are especially concerned with these bridges". Presentational knowing is concerned with the relation between levels of the mind, "to make a statement of their combination" (Bateson, 2000, p. 470).

Group resonance

Yorks and Kasl (2002) stress the role of presentational knowing in counterbalancing traditional academic overreliance on critical discourse and analytic forms of knowing. Both Heron and Lahood in Chapter 29 recount how presentational forms of toning in mutual resonance, and of posture, gesture and motion in aware spatial interaction, can open up an empowering presence between those involved. Cycling between action and reflection, presentational knowing is the most basic way of making sense of our experience. There is great and highly relevant scope here for the use of presentational forms: dramatic accounts, poetic evocations, diagrams and line drawings, coloured graphics, choreographed mime, audio visual recordings, and more, which I will outline in the forthcoming manual for CPS.

Tobin Hart (2014, p. 138) affirms a growing appreciation of contemplative practice within higher education and suggests that transformative learning is enhanced by engaging the contemplative mind and contemplative practices. He names four consequences of this way of knowing, one of which includes creativity, a key element of presentational knowing (see Figure 22 below).

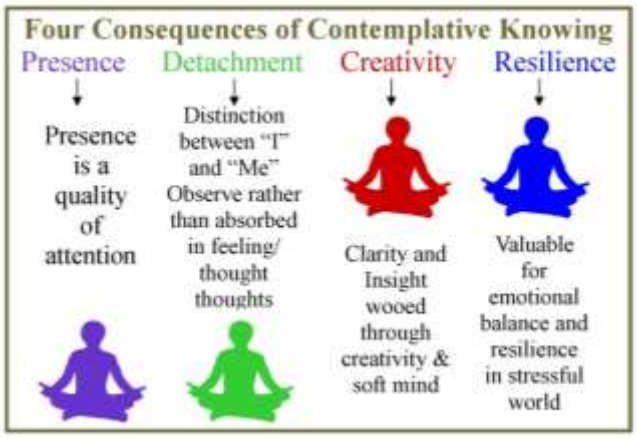

Figure 22: Four Consequences of Contemplative Knowing

Contemplative practices can help to develop the "soft mind" which is essential for discovery and creativity and balances the "hard" critical intellect (Hart, 2014, p. 141)

Metaphor

With Question 1, I invited each co-researcher to describe a metaphor for CPS. For Ellen, the use of metaphor, a modality used in the training, seemed second nature. A review of her interview revealed that she had used no fewer than 20 metaphors in a very natural and rich way. She spoke through metaphors, particularly "wearing hats" to represent the various tasks of supervision. She later adapted the idea of the hats as a teaching tool regarding emotions and identities within a peer supervision context with great impact, as she recounts "I used the hats also as thinking hats … De Bono. I had great fun with it … I think it worked well in group supervision too. They all said they loved it and learned a lot through it" (Ellen, 12: 14). Ellen first experienced this creative modality using hats, during the CPS training and applied this knowledge and skills when faced with a difficult situation in a group. As she reflects, "It was very effective and the group were utterly amazed at what they had worked through and it didn't feel like work" (12:16). The use of metaphor is a powerful way of engaging different learning styles and presentational knowing and has become a

key part of the professional portfolio work and also this final project, captured in the salmon of knowledge.

Extrarational

As suggested earlier, presentational knowing or engaging other ways of knowing has been somewhat devalued as not being rational or intellectual however it cannot be considered its opposite, irrational. The term "extrarational" seems more accurate and inclusive for it goes beyond rationality. Extrarationality engages presentational knowing in a process of meaning-making that calls upon imagination (Greene, 1995) and intuition (Lawrence, 2009) and comes to us through dreams, meditations and other unconscious processes and are often expressed through various art forms. Presentational knowing involves the creative process and, in that process, according to McNiff (2008, p. 40), "the most meaningful insights often come by surprise, unexpectedly, and even against the will of the creator." Boyd and Myers (1988) believe that transformative learning occurs through a process of discernment or sifting through these various forms of meaning-making (presentational knowledge), more a akin to a process of discernment that is in contrast with Mezirow's analytical process, and it "leads to a contemplative insight, a personal illumination gained by putting things together and seeing them in their relational wholeness" (Boyd, 1988, p. 274). It is interesting to note that in a more recent publication, Mezirow himself not only acknowledged extrarational processes like the role of imagination (Mezirow & Taylor, 2009) and intuition in transformative learning, but even says that in some cases "intuition may substitute for critical reflection" (Taylor & Cranton, 2012, p. 28).

Developing presentational knowing, as a key component to the training and the practice of cross-professional supervision, has provided an opportunity to tap into the full potential of supervisors and supervisees, and can broaden understanding of self, supervision and society. Introducing presentational knowing, and with it, such a variety of creative modalities for practice, assessment

and research, invites us to get out of our heads to open up new avenues for training and practice, as evidenced through the professional portfolio presentations.

To be a facilitator of transformative learning and presentational knowing makes demands on the trainer and supervisor. There is something of a self-implicating nature around what might be considered an existential act (Estrela, 2008; Greene, 1974; Rasheed, 2006) that engages the whole person. There is a challenge to the credibility of the trainer/supervisor as one who embodies and risks engaging in the transformative process themselves. From the perspective of an existential act, which engages the whole person, there is potential for significant personal change which when experienced is identified as transformative. This epistemological stance underpinning the CPS training, represented in the professional portfolio work, was noted by the external examiner as a positive feature deserving wider adoption across the university

> A number of the best portfolios demonstrated a high level of disciplinary knowledge in the traditional sense alongside a high capacity to communicate this in creative, expressive ways. It is unusual to see both paradigms of knowledge so well represented.

Professional Portfolio

The inspiration for the professional portfolio began when I introduced a learning portfolio, and over the evolution of the training it became a professional portfolio (see RAL, 8:8). This change provided trainees with the opportunity to engage with presentational knowing, stretching some and providing something of a comfort zone for others who did not expect their style of learning to be validated in the academy. Co-researcher Ellen describes the process as follows: “it became a constant seed of thought … this was part of the process … it’s not something that you can be given full instructions on, you just have to follow it, you have to give life to it and create … it’s a journey … a process and so the idea came to me of ‘a sacred journey of supervision”, which became the guiding metaphor for the portfolio work.

As the innovator of CPS and as Programme Director of the MA in CPS, I found that one of the most progressive and challenging aspects for me was to integrate and ensure a valuing of presentational knowing within the modes of assessment. This was a challenge within the traditional academic setting, to propose, design and carry through particularly with the innovative idea of using a professional portfolio for the major assessment, as I argued for its credibility within the university setting. While the notion of professional portfolios has grown in the academy since I first introduced it, at the time it was very new and therefore had to be defended at many levels, including academic councils across the sector.

The idea for the portfolio began as a learning portfolio and over the evolution of the training it became more of a professional portfolio. It provided trainees with the opportunity to engage with presentational knowing, stretching some and providing something of a comfort zone for others who did not expect their style of learning to be validated in the academy. Based on the co-researchers' experience, this is something I am glad pursued. While presentational knowing and creative modalities were used as part of the training, the validation of the professional portfolio for academic recognition was as described by one of the signatories and collaborators throughout this inquiry as groundbreaking (see Appendix xx).

5:4. "Doing": Cross-Professional Supervision

A framework for the "doing" of cross-professional supervision has so far emerged in the research to include the supervisor's role as a facilitator of evolving identity, wisdom knowing, transformative knowing and presentational knowing. As already noted, presentational knowing can be an agent of transformative learning, yet no one can make transformation happen – it is a process to be engaged with that requires creating the right learning environment, the right container and an invitation to enter the transformative process of change as we try on new perspectives. The importance of creating the container for learning focuses on the notion of creating an invitational space that

promotes learning in a collaborative space or a democratic and nonintrusive way (Heron, 1992, p. 216). “In this context, ‘invitation’ refers to an approach that seeks to engage the learner in friendly, interpersonal exchanges that respect the learner while encouraging her or him to take up specific learning agendas, in this way the learner can be enriched. It is essentially an engaged rather than a detached approach: warm rather than cool, holistic rather than purely logical and rational” (Taylor & Cranton, 2012, p. 223) It is an invitation to the learner process, and calls learners to engage passionately in the work of transformation. Practical knowing will be dealt with further in Chapter 6, where I will present a draft manual based on the research. However, in this Chapter, I will focus on the research in relation to the importance of the supervisory space as the container that fosters practical knowing.

5:3 Practical Knowing: “Doing” CPS Supervision, CPS and the Holding Space

Moving to the fourth level of Heron’s four ways of knowing, practical knowing includes a “doing” that demonstrates skills or competence (Heron, 1996). It brings to fruition prior forms of knowing, presupposes a conceptual grasp of principles and standards of practice and celebrates accomplishment. Practical knowing is a knowing “how-to-do”, how to engage in action or practice. Supervisors concern for practice, competencies and action engages them as facilitators of practical knowing.

A picture of the practice of CPS has emerged from the research and is especially linked with the creation of the supervisory space which is the particular focus of this theme. Along with the final product, a brief for a manual for practitioners, which will deal more extensively with “doing” supervision, there is strong evidence that supports the importance of creating a supervisory space as essential for the effective “doing” of supervision. Practical knowing is the very act of skilfully “doing”, that is embodied both in the individual and in a culture of competence in which particular practices are not just supported and valued but are embodied (Heron, 1992, 1996b). It involves a shift from

knowing about, to *knowing with* and *doing*. The supervisory space is therefore crucial to facilitating the development of identity and the various ways of knowing outlined in this inquiry.

The space of CP Supervision

Co-researchers invariably speak of the importance of the supervisory space as a *holding space* for evolving identities and *a transitional space* for emerging knowledge, the two major themes in this inquiry. The supervisory space can be viewed as a container where emotion, extrarational experience, questions and critical reflection can be held safely in a trusting environment. It is a space that welcomes the whole person from any profession to co-create knowledge. Thus part of the "doing" in CPS is co-creating the space, the relationship.

What is important in this space for the effective practice of CPS is firstly, to establish a structure with flexibility. It can be a friendly space but without structure it can be counter-productive. While the supervisor is responsible for the structure, they do not have to always create the structure, for as supervisees become more experienced, they may co-create the structure and become more self-directed learners. Thus the space of supervision needs to be made safe, where the structure and focus is clear yet flexible with time given to building the relationship. All of this occurs in a calm environment (interior and exterior) which allows for reflection and warm, yet strong supervision (Williams, 1995).

Anthony Williams (1995) offers seven precepts for supervisors in their role of facilitator which are worth considering for CPS. Because supervisees are working with real issues that can reveal vulnerabilities, supervisors need to create a climate of trust, a calm warm environment that facilitates reflection, where supervisees feel they can be honest, trustworthy and free. When anxiety diminishes, supervisees have the inner freedom that makes them more available to new information and knowledge including self-knowledge. Contracting (Williams, 1995) or covenanting (Ward, 2005) is an important negotiating process that respects both the supervisor and supervisee and helps to

establish a learning climate. According to Williams (1995, p. 23), “it may well be time for play yet it is not time for playing around”. Williams (1995), also outlines the following key aspects as facilitator of the supervisory space: respect the supervisees meaning system; build trust; model relationship skills; listen; be organised; be available; and give of yourself. This list offers ways of being in the space and hints at the power of “presence” to the supervisee and the process (63-65).

Framing supervision in terms of space, I find it helpful to draw on the work of Winnicott and the notion of a facilitating environment. Many current writers within supervision base their theory on Winnicott’s emphasis on a safe space to play for learning and development (Hawkins & Shohet, 2002; Carroll & Throlstrup, 2001; Ward2005). This facilitating environment, a place where supervisees can take risks within safe boundaries established in the holding space of supervision according Ward (2005, p. 19) needs to be “good-enough environmental provision”.

The Space in CP Supervision: Interior and Exterior

The supervisory space finds resonance with the “holding environment” (Kegan, 1982), the “creating” environment (Schapiro, 2009), and the “life spaces” (Kolb, 2005), that support experiential learning. Further resonance is found with Nonaka and Konno’s (1998) concept of “ba”, a shared space that harbours meaning, Buber’s I-thou relationship and Yorks and Kasl’s (2006) learning within relationships. So ,attention needs to be given to the space *in* supervision, that is the space created in the process of effective supervision between the supervisor and supervisee, practice and theory, practitioner and client, practitioner and organisation, the stated and the operative, silence and speech, questions and answers, reflection and action, challenge and support and how bridges can be built across these spaces through a quality of presence in time and space. The supervisor needs to have the courage to step into the between space, a place of knowing and not knowing, where there is a commitment to inclusion, balance, collaboration, sharing of power, deeper connected knowing

and therefore a more refined professional identity and effective practice – all of which are key to CPS.

Sacred and Safe Space

As indicated earlier the preparation of the supervisory space and the creating a "safe space" (Brendan, 15), as a "sacred container" is paramount. The supervisor prepares the container for the work with spiritual and aesthetical sensitivity and prepares him/herself for compassionate deep listening, receptivity with the resources of: way of being, skills and contemplative practices, thus, as described by Ellen, "creating a space where supervisees can be real with real issues without fear" (9:17). Ellen goes on to describe the potential of this CPS space as facilitating a real experience of self, 'I had a real experience of myself on the programme' (34). For co-researcher Brendan, a key focus is creating a space for "honesty" (15), which he suggests is part of "the dynamic of creating a safe sacred space", and "to allow all of the human emotions to be laid bare, to acknowledge that for what it is, to bring to consciousness and be able to process so as to bring things back into perspective" (15). She further clarifies this by saying, "I think that kind of human interaction is most dynamic in the way that I work as a contemplative and collaborative supervisor, it is an openness to vulnerability in terms of human experience of self and others" (15). Co researcher Edward concludes "it is a psycho-spiritual space where there is a spiritual space between us".

5:4. "Doing": Cross-Professional Supervision

Question 5: Can you tell me your best experience of cross professional supervision? Prompt: When? What made it so? Why do you think this was your best experience of CPS?

Question 6: And now, what about the most challenging or worst experience of cross professional supervision?

Through questions 5 and 6, I invited the co-researchers to share a best and most challenging experience of "doing" CPS from their practice. As they reflected I found myself listening and supporting them through non-verbal and minimal prompts, as they re-experienced the best and

most challenging practical examples, both in a very embodied way. As they reflexively explored their experience, new meaning and knowledge began to emerge about the practice of CPS, to which I am a witness.

This emerging knowledge was at times contradictory, yet rich as illustrated through Darren's struggle to grapple with some contradictory understandings:

> I really don't feel that I could do the supervision work without doing the work myself, even though I feel that I could supervise a chaplain without being a chaplain, but I think that there is a series of areas that the cross professional part of the work is easier to map on to each other. I think the therapist one [pauses], maybe not [he smiles], perhaps I just give it too much power. (8:15-23)

During the interviews, and later when replaying them, I found listening to the co-researchers' best and most challenging experiences of CPS, very powerful and evocative (see Tables 15 & 16). As the summary charts reveal, the factor that had least impact was, sharing the same base profession, which is very insightful for the development of CPS and may help to challenge any professional bias. Analysing the data, what surfaced as more important was the individual themes or personal challenges faced by the supervisors, including issues of power, conflict, learning styles, roles and functions, and facilitating levels of reflection. There is a wealth if rich data within this inquiry, which I have only begun to synthesise and I look forward to developing this emerging knowledge in such products as DVD's and a sample verbatim of CPS.

(see https:www.youtube.com/watch?v=pJOILOWLDho for a DVD and https:www.geraldineholton.eu for a sample verbatim) .

Question 5: 'Doing' Cross-Professional Supervision – the Best Experience of Doing CPS

Table 15: Doing Cross-Professional Supervision

Co-Researcher	Different base profession(s)	**Supervisee Profession**	**Theme/ Issue-Impact**
Ellen	Yes	Multi-professional group	*Dealing with Conflict* Used creative modality-presentational knowing very powerful
Brendan	Yes	Psychotherapy	*Transformational Learning* "A dynamic piece of work" Really went deep – a privilege
Darren	Yes	Pastoral/Spiritual	*Politics – Systems* The freedom of not knowing the politics – freed up the reflective space Very powerful – Transformative
Andrea	Yes	Psychotherapy	*Client Care and Ethical Practice* Transformative- facilitated through creative modalities
Lilly	Yes	Leader in education	*Levels of Reflection* – working with the "person" before me – relational Worked with professional identity and issues of self-care
Edward	Yes	Medical/Health Care	*Self-care – Levels of Reflection* Working with vulnerabilities, stress and disillusionment Crossing my own horizon to really meet the other
Maeve	Yes	Psychotherapy	*Self-care –Vulnerabilities* A transformative – creative session Reflective practice
Terry	Yes	Medical/Health Care	*Meaning-making – Fragility* Reflective practice Freedom of not having to know as a consultant The power of facilitating transformative learning and self- knowledge

Question 6: The Most Challenging Experience of Doing CPS

Table 16: The Most Challenging Experience of Doing CPS

Co-Researcher	Different Base Profession	Supervisee Profession	Theme/ Issue
Ellen	Yes	Multi-professional group	*Dealing with Conflict –* Used creative modality – presentational knowing very powerful Confronted my fear of conflict
Brendan	NO	Psychotherapy	*Spirituality – Spiritual Emergency* My frames of reference were Challenged – by our very different ideas about healthy spirituality
Darren	NO	Psychotherapy	*Uni-professional approach* Own confusion around needing to practice within same profession yet experiencing it as not relevant through practice
Andrea	NO	Teaching	*Levels of Reflection* Struggle to move from informational level and cognitive – dealing with my frustration and feeling stuck
Lilly	YES	Ministry	*Organisational Issues – Systems* Balancing individual needs and organisational requirements Monitoring boundaries
Edward	NO	Not specified	*The Role of the Supervisor* Facilitating learning rather than expert Consultancy task more like wanting line management
Maeve	YES	Medical-Health Care	*Power/Boundaries* Engaging different learning styles Holding my power
Terry	NO	Addiction	*Levels of Reflection* Moving from transactional supervision dealing with my impatience

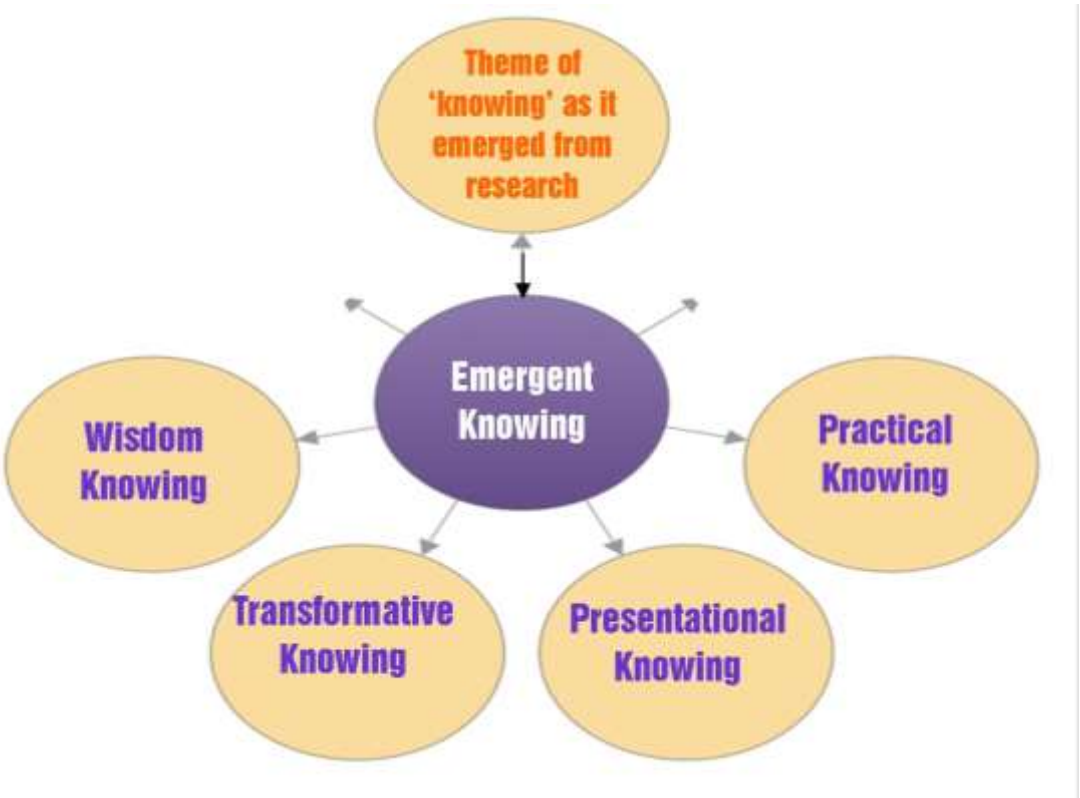

Figure 23: Overview of Emergent Knowing

Chapter 6 Wisdom in Action – A Draft for a Manual & CPS into the Future

Part 1: Wisdom in Action – A Draft for a Manual for Supervisors, Supervisees & Trainers

Part 2: The Flow of the River – Cross-professional Supervision into the Future

6:1 Part 1: Wisdom in Action – A Draft for a Manual for CPS

Wisdom Supervision

Understanding & Using Cross-professional Supervision

Figure 24: Cover Image for the Manual

Introduction to a *Draft for a Manual for Supervisor, Supervisees & Trainers*

This manual is for everyone who works in the area of supervision as a trainer, supervisor or supervisee. It is also very suited for supervisors who are experienced but who feel they could benefit from further professional development. It guides the reader on a journey which will explore a cross-professional approach to supervision and examines the qualities and skills needed for CPS. The manual endeavours to offer insights for learning and skills, based on solid research. The manual will not only explain the core elements of CPS, but will also offer an opportunity to experience it through practical activities. It also provides a plethora of exercises and activities that help facilitate the supervisory process and training. This CPS approach supports the central role of the supervisor as a facilitator of transformative learning and the development of wisdom within the supervisory relationship for effective practice. Since the author has been the key trainer in Ireland of over 200 cross-professional supervisors over the past 15 years, this CPS approach has been used in many contexts. This manual is also grounded in IPA research with a purposively chosen group of co-researchers, trained by the author, thus offering a unique and solid foundation. The experience of the author provides distilled wisdom that makes this manual worthy of consideration.

Wisdom Supervision: Understanding and Using Cross professional Supervision looks at the current trends in supervision and the emergence of the wisdom model of cross-professional supervision. It introduces the theories that have emerged from the research and practices that support CPS. It makes linkages to previous studies including those of other disciplines such as adult education and provides an explanation of how the theory works within the framework of supervision. It presents various applications of a CPS approach in practice and provides many resources for training and ongoing development. Bringing together theory, research and practice to a topic of growing interest in the field of supervision, this manual does not assume to say it all but seeks to offer a perspective and to be another voice in the emerging field of supervision.

This manual provides a powerful, whole person approach to learning within supervision, with practical examples of how this can be applied in a variety of contexts. The author, who has been working in the area of contemplative learning and practice for many years, has grappled with finding a language that includes, rather than separates, engaging in wise collaborative conversations, which invites cross-professional dialogue, rather than "silo thinking". One of the strengths of this manual is that it is filled with examples of how this approach works. The three main sections of the manual focus on introducing CPS, after which it explores understandings and insights around CPS for trainers, supervisors and supervisees, finally suggesting application through practices and activities that support CPS, transformative learning and ways of knowing.

Part 1

The first part of the manual consists of five chapters that together lay out the foundation for the rest of the manual. Building on a critical review of current developments in supervision, the author begins with offering both a personal and professional context for the development of CPS. Situating herself in the heritage of Ireland's ancient east, she draws on the contemporary Irish context for supervision against the backdrop of Irish folklore through the story of Fionn McCool and the Salmon of Knowledge. The author then explores terms emerging from solid research and how, as a professional entrepreneur and systems convenor, she has tested CPS in the field. In the final chapter of Part 1, the reader is introduced to current research findings, and the emerging themes and knowledge in CPS, as gleaned from the author's work, summarising the basic principles and research findings.

Part 2

Part 2 contains three chapters that expand the readers understanding of CPS within different contexts. The author suggests that cross-professional supervision may influence and offer valuable insights for the practice of supervision in general, and goes on to recommends learning and practices

that may have a positive effect on trainers, supervisors and supervisees and the profession as a whole. To clarify this, the manual is divided into three parts, each focusing on a three specific groups involved in supervision, that is, trainers, supervisors and supervisees.

Part 3

Part 3, the final part of this manual, aims to make links between theory and practice. The grounding theory tested through IPA research into CPS, is concretised and made transparent through considering some major themes that have emerged: evolving identities; transformative knowing; wisdom knowing; presentational knowing; relational knowing and practical knowing. Framed in a map, that moves from "being" a cross-professional supervisor, to "becoming" a cross-professional supervisor, and finally "doing" cross-professional supervision.

This final part, however, focuses on providing practical application, reflective activities and experiences, under each dimension of knowing. Focus is given to two innovative, professional contributions which the author has contributed within the training and practice of supervision, the former in relation to a "Framework for Developing a Professional Portfolio", and the later regarding the author's development of "Wisdom's Garden", a creative modality for supervision within the helping professions. Through various activities and reflective exercises, readers will engage in spiral pathways to transformative learning that may lead to enduring transformation for both personal and professional life. Although this is first and foremost a practical section of the manual, each chapter is grounded in relevant knowledge and research and followed by relevant activities and reflective practices.

Cross-Professional supervision can potentially lead to transformative learning and ongoing development of professional identities, manifest in effective practice. This manual will appeal to beginning and experienced supervisors alike. It is aimed at helping supervisees and supervisors to

grow and expand their understanding of supervision and to invite optimal involvement of the whole person in the process of supervisory practice, using a cross-professional approach.

This manual proposes that it is time to move beyond the barriers and boundaries caused by entrenchment in uni-professional supervision training, and to build bridges, bridges that return to the essence of what supervision as we develop an attitude and approach that affirms that supervision as a profession in its own right. There is a place for a more generic model and a cross-professional approach that benefits the development of the profession into the future.

The impact of CPS will be stronger if it is embedded in organisational development. As explored in the research, for a variety of reasons a cross-professional approach to supervision is emerging in many organisations, thus there is an urgent need for CPS training and further research. It is of great benefit to participate in cross-professional training. However, if this is not possible, then this manual goes a long way to support trained supervisors in developing a cross-professional approach. While nothing can replace being part of a multi-professional learning group, this manual provides for both theory and application of a cross-professional approach to supervision.

<u>Publication Schedule</u>
Investigate Publishing options
(Publishing Company or Self-Publishing)
Cover Design, Manual Outline & Sample Chapters
(Image sourced & outline completed)
Complete Full Draft of Manual
(December 2016)
Published 2017

Figure 25: Manual Publication Schedule

Outline of Draft for Manual: *Wisdom Supervision: Understanding & Using Cross-Professional Supervision*

Part 1: Overview: Introduction to Cross-professional Supervision

- **The Salmon of Wisdom & Knowledge: *Wisdom Supervision: A Cross-professional Approach***
- **What's in a Name? *The Model & the Approach***
- **Flow of the River: *The Research so Far***
- **Adventures on the Waters: *Professional Identity and professional entrepreneurship***
- **Finding Hazelnuts: *Cross-Professional Supervision Research – Emergent Themes & Knowledge***

Part 2: Understanding Cross-professional Supervision

Learning for Trainers, Supervisors & Supervisees

- **Wise Facilitators of Learning: *Wisdom for Cross-professional Supervisor Trainers***
- **Wise Practitioners: *Wisdom for Cross-professional Supervisors***
- **Wise learners: *Wisdom for Cross-professional Supervisees***

Part 3: Using Cross-professional Supervision

Qualities, Skills, Practices & Activities for Cross-professional Supervision

***"BEING" A Cross*-professional Supervisor**

- **Evolving Identity: Developing a Professional Identity (Sample Activity: Culturegram)**
- **Transformative Knowing: (Sample Activity: Developing a Portfolio)**

'BECOMING' A Cross-professional Supervisor

- **Wisdom Knowing: *Reflection, Spirituality and Contemplative / Mindfulness Exercises***
- **Sample Activity: Contemplative Exercise**
- **Presentational Knowing: *Engaging Ways of Knowing through Creative Modalities***
- **Sample Activity: Wisdom's Garden**

'DOING' Cross-professional Supervision

- **Practical Knowing: *Developing a Professional Portfolio***
- **Sample Activity: A Professional Portfolio Entry**

6:2 Part 2. The Flow of the River – CPS into the Future

Cross-Professional Supervision: Spiral Pathways to Transformation

CPS is neither an expert approach nor a mentoring approach to supervision, yet encompasses both of these aspects. CPS, rooted in the wisdom model, is a collaborative, generative process that seeks to facilitate transformative learning, ways of knowing and wisdom. Transformation means to "go beyond the current form" (Hart 2009, p. 157) and is a process of creation and regeneration. Through the rich responses of the co-researchers, the possible strengths and limits of CPS have begun to emerge from their experience of the "doing" of CPS, valid for them, which I am not suggesting can be generalised to all. These findings also touch on the earlier theme of evolving identities as pioneering cross-professional supervisors begin the challenge of researching into the practice of CPS. CPS is a synthesis of researched theory and practice in a particular manner, each component not new in itself, but only in its synthesis of TLT, ways of knowing and wise collaborative conversation.

Within the CPS approach, it is ultimately as a facilitator of learning, fostering transformative learning and wisdom, that the supervisor can support supervisees as he/she moves from experience to improve practice. Reviewing the conditions that foster transformative learning and whole person learning has provided a map for supervisory practice. With the benefit of research, insights and challenges uncovered, I purpose that transformative learning theory, ways of knowing and theories of wisdom and identity can contribute greatly to the practice of the CPS.

Transformative CPS, builds on what has gone before, to bring together something new in an innovative synthesis for our time. Fostering wisdom engages questions such as, *who we are and who we are becoming*? (Hart, 2009). "Neither radical openness nor critical analysis is a final resting place for wisdom; 'truth' is worked out in a dialogue between them" (Hart, 2009, p. 127), within what I name wisdom supervision, that is, wise collaborative dialogue.

Thus, CPS is a synthesis of researched theory and practice, each component not new in itself but only in its synthesis, of transformative learning, ways of knowing and wisdom. It involves crossing borders of professional knowledge, landscapes, identities and contexts on a journey not as tourist (Jasmen, 2002), but as I suggest, more at the pace of a pilgrim. As we transverse the borderlands between theory and practice, and new emerging pathways in supervision, "wise professionals continuously mix and match boundary crossings, variously drawing on some types but not on others in response to changing circumstances" (Sternberg, 2005, p. 277). Such world-making is an ongoing and interactive process, (Sternberg, 2005) a process that I am deeply engaged in as I research the development of CPS. Owning my own bias, I draw on the voice of Edward, a co-researcher as he describes his understanding of CPS:

> Cross-Professional supervision, if you are really grasping the elements of it – you're abandoning your own world of knowing and you're crossing all the frontiers to go in and meet within this person, within the wisdom, the learning, the experience, the wonder of their world and that can be a stimulating and refreshing experience and again leaving yourself open to all the possibilities that are there. (Edward, 19:17)

Conclusion: The Salmon Returns to the River of Birth

Engagement in this research into CPS has highlighted my extensive involvement in the field of supervision and my almost restless seeking of new and more effective ways of practicing supervision, based on research and fired by passionate practice. This extensive involvement has certainly stretched me and at times has been more an overstretching, regarding my personal resources of time and energy. The profession of supervision is at a crossing, the interface of many disciplines. This calls for wise collaborative conversation as we listen to wisdom's voice in individuals and organisations across professions so that the future of the profession of supervision can become more accountable, ethical, and ultimately more effective and wise.

According to bestselling authors Jordan and Margaret Paul (2002), every interaction is shaped by two intentions, the intention to learn or to protect (Loc 351 of 3645). Openness to learn, the state in which we are born, is our natural intent, while the intention to protect is a learned response to help deal with fearful situations. Remaining open to learn, while respecting the need to protect is, I believe, very relevant to the supervisory process. Throughout this inquiry, my intention is to learn and grow in my understanding of CPS while protecting its use. Moving forward I have accepted the following invitations thus bringing the research to a wider audience:

8 October 2016 – Supervisors Association of Ireland (SAI) Autumn Conference:
Keynote Address & Workshop – Spiral Pathways to Transformative Learning

15 October 2016 – Supervision Conference Bristol UK (formerly BASPR):
Master Class in CPS – All Inclusive – Developing Dialogue in a Diverse World

1-3 November 2016 – Sacred Thread & An Croí, New Jersey USA
Launch of Wisdom Supervision Training in USA

See also Appendix 8

As the innovator of CPS training and practice, I have circled the spiral pathways to transformation many times on this doctoral journey, seeking to develop my understanding and use of cross-professional supervision. In conclusion, I sum up my research journey through the insightful critical reflections of my academic consultant, Dr Michael Carroll:

> For many years, supervision has been firmly established in its "denominational silos": counselling supervision is provided for counsellors, social work supervision for social workers etc. Each profession sets up and organises how supervision is applied to its membership. Geraldine's aim is to cross those boundaries and see supervision as a profession in its own right where supervisors are able to work cross professionally. This redefines what is at the heart of supervision and moves it from an appendage of each profession to a "learning process" applicable across professions. This in turn raises questions for what we mean by supervision and how we train supervisors to become "facilitators of learning from experience" whatever their profession. This is what is at the heart of Geraldine's research, work and training.

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(see Figure 26 for the full report)

ACADEMIC CONSULTANT **Michael Carroll, Ph.D**

Geraldine Holton: Summary on Doctoral Progress.

Geraldine has been working on her D. Psych 10 years now. At this stage she has gathered all her data, has co-edited and seen published the Soul of Supervision and been engaged in a wide range of presentations and workshops in Ireland and internationally. She has also seen SAI become an established and credible organisation for supervisors. She is in the "writing up stage" of her work, gathering it all together into the final written submission.

Geraldine's work in the Ireland has made her a leading light in the supervision field and a pioneer in what she has called "cross-professional supervision" not just in her native land but internationally. One of the Projects in her D. Psych involved interviewing and analysing data from eight supervisors involved in cross professional supervision. Three major themes have emerged. Geraldine has also been foremost in setting up SAI – The Supervision Association for Ireland – an organisation for those working with supervision within and across professions. It has grown rapidly, offers conferences twice yearly, usually attended by over 100 people and sets up workshops and seminars. As a trainer of supervisors herself, she has also included in her research a project to evaluate supervision training in Ireland. A Professional Working Group of 5 trainers has worked towards creating criterial for counselling supervision training.

It's been a mammoth project to organise, oversee, set up the structures for and complete the above. It's also been quite original in its focus. For many years, supervision has been firmly established in its "denominational silos": counselling supervision is provided for counsellors, social work supervision for social workers etc. Each profession sets up and organises how supervision is applied to its membership. Geraldine's aim is to cross those boundaries and see supervision as a profession in its own right where supervisors are able to work cross professionally. This redefines what is at the heart of supervision and moves it from an appendage of each profession to a "learning process" applicable across professions. This in turn raises questions for what we mean by supervision and how we train supervisors to become "facilitators of learning from experience" whatever their profession. This is what is at the heart of Geraldine's research, work and training.

I have been accompanying Geraldine on her Doctoral journey and been impressed by her thoroughness, her commitment and her ability to pace herself on this journey. I feel the end result will be a marvellous justification of what she has done and how she has done it. I look forward to the final completion in the near future.

Michael Carroll, Ph.D., Visiting Industrial Professor, University of Bristol.
13 April 2016

Figure 26: Academic Consultant -Dr Michael Carroll

Signatory – Collaborator No 1 **Dr Bobby Moore**

At the outset of her research journey Geraldine acknowledged the limited resource of supervision literature emerging from the Irish context and The Soul of Supervision has made a significant contribution to this shortage. The fact that it embodies a cross-Atlantic collaboration and brings together insights from a range of perspectives makes it even more fit for purpose as a cross-professional product. Additionally, as one of the products of a Professional Doctorate, the book marks a significant stepping stone to the more in-depth study of supervision in Phase Two.

Supervision across professions is becoming an increasing reality, by default more than choice, as managers and leaders find themselves with supervisory responsibility for multi-disciplinary teams. The natural tendency for competition across professions can only be off-set by a research base that can articulate the benefits while acknowledging the challenges this supervision context entails. Geraldine's contribution will be of significant benefit to both supervisees and supervisors alike as they traverse this rewarding if dangerous terrain

Ger's research is undertaken at a time of transition in the context in which much supervision takes place. Through her study she invites us into an on-going conversation about the future direction of supervision and the capacity to do this in a cross-professional context is greatly enhanced by the existence of the Supervisors Association of Ireland. This is the palce where many of the seeds planted by this research can be nurtured into the future and as such is a significant legacy as well as major Professional Doctorate product. If future participants on the Metanoia programme want to get a clearer idea of what 'product' means then they they need look no further.

Dr Bobby Moore

Figure 27: Signatory 1: Dr Bobby Moore

Signatory – Collaborator No 2 **Dr Margaret Benefiel**

Margaret Benefiel, Executive Director of Executive Soul

May, 2016

To Whom it May Concern,

Geraldine Holton has undeniably made a substantial contribution to the field of supervision. Through her training of so many supervisors in Ireland who are held in high regard, her leadership in the development of the Supervisors' Association of Ireland and her work in building bridges with professional organisations and training organisations, she has established herself as a respected leader in the field of supervision. She has a passion for supervision that is evidenced by her enthusiasm for research, innovation, and development in the field. She has a wealth of experience and knowledge, which are accompanied by intuitive ability and courage. Her development of cross-professional supervision and the wisdom model has consistently emerged in her work and has reached a level of refinement that serves supervisors very well. My professional journey with Geraldine in the publication of the *Soul of Supervision* was the beginning of her journey as a writer and I look forward to seeing that journey continue to unfold. The contribution of the *Soul of Supervision* has proved to be an important work across international, professional and cultural borders.

Please feel free to be in touch with me if you have further questions.

Best regards,

Margaret Benefiel

Figure 28: Signatory 2- Dr Margaret Benefiel

Signatory – Collaborator No 3 **Dr Bernadette Flanagan**

April 2016

To Whom it May Concern,

I am pleased to endorse the valuable, innovative contribution of Geraldine Holton to the academic study of supervisory practice through her publication. She has promoted new modalities of reflective work which she championed as Programme Director. Indeed her introduction of autoethnography was ground breaking.

I am happy to endorse her ongoing programme.

Kindest regards

Dr Bernadette Flanagan

Figure 29: Signatory 3- Dr Bernadette Flanagan

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Appendices


WISDOM SUPERVISION
Understanding & Using
Cross-Professional Supervision

Appendices

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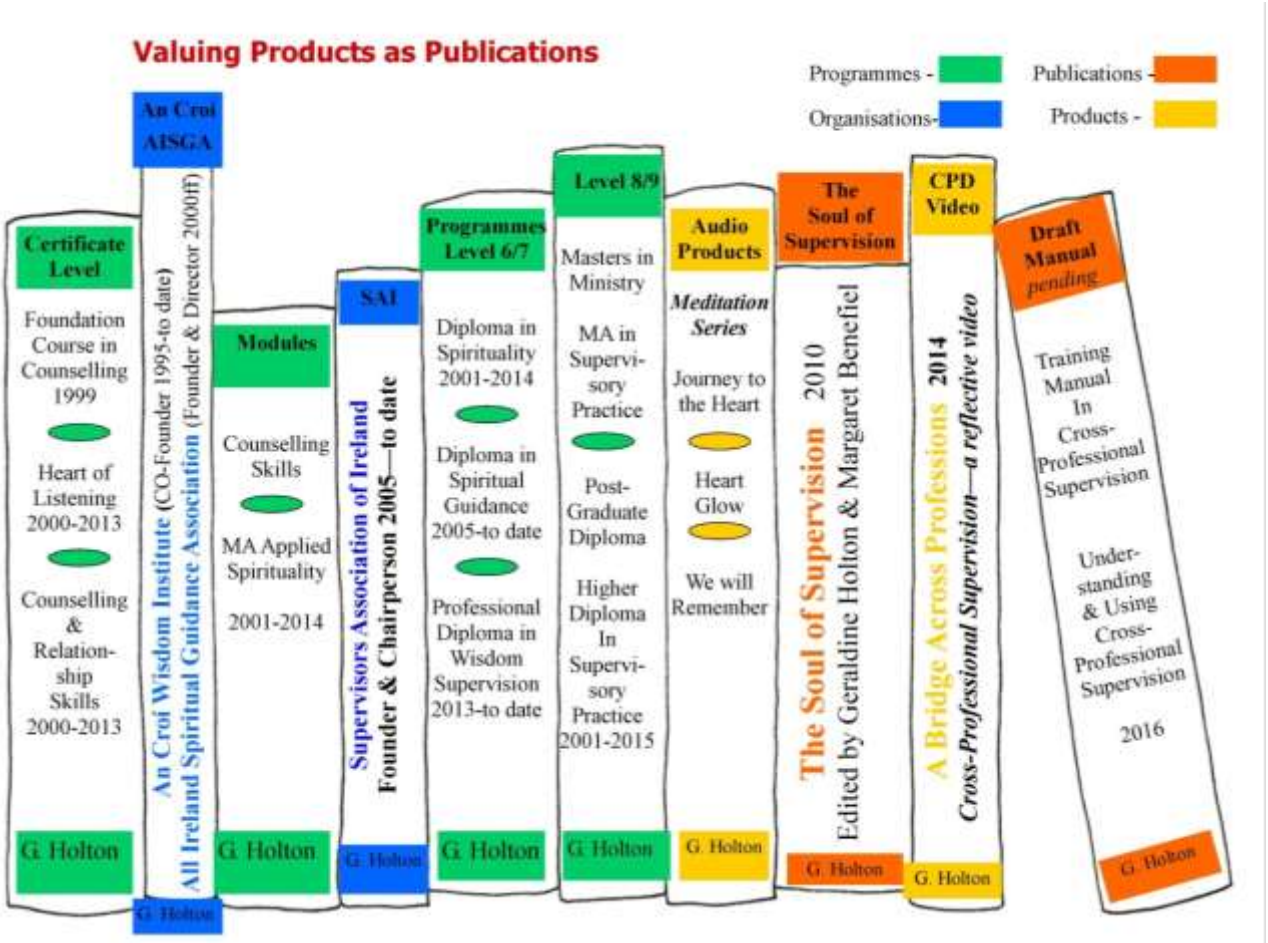
Appendix 1: Valuing Products as Publications



Appendix 2: IPA Research Questions

IPA RESEARCH INTERVIEW QUESTIONS

1. Can you tell me a little about your professional background? What were you doing before becoming a cross professional supervisor?

2. What prompted you to train to be a supervisor?
   What drew you to this training programme?

3. Can you tell me how you started as a cross professional supervisor?
   Prompt: how long ago? Can you describe how you felt about cross-professional supervision then?

4. Tell me what it's like to be a cross professional supervisor?
   Did anything in the training help to prepare you for this?

5. Can you tell me your best experience of cross professional supervision? Prompt: when? With who? What made it so special? Why do you think this was your best experience of CPS?

6. Can you tell me your worst or most challenging experience of cross professional supervision? Prompt: when? with whom? what made it so?
   Why do you think this was your worst experience?

7. Have you changed the ways you use CPS over time?
   Prompt: in what ways? How do you feel about these changes?

8. As you think about supervision particularly CPS is there a metaphor or image that comes to mind for you?

9. As you go forward now in practice what do you need? What would you like to see happening in CPS?

10. Is there anything else you would like to add, anything you feel that you have not had a chance to say

Appendix 3: Themes

Main Theme One: Evolving Multiple Identities

1. Can you tell me a little about your professional background? What were you doing before becoming a cross professional supervisor?

2. What prompted you to train to be a supervisor?
   What drew you to this training programme?

3. Can you tell me how you started as a cross professional supervisor?
   Prompt: how long ago? Can you describe how you felt about cross professional supervision then?

Main Theme Two: Emergent Knowledge

4. Tell me what it's like to be a cross professional supervisor?
   Did anything in the training help to prepare you for this?

5. Can you tell me your best experience of cross professional supervision? Prompt: when? with who? what made it so special? Why do you think this was your best experience of CPS?

6. Can you tell me your worst or most challenging experience of cross professional supervision? Prompt: when? with whom? what made it so?
   Why do you think this was your worst experience?

7. Have you changed the ways you use you use CPS over time?
   Prompt: in what ways? How do you feel about these changes?

11. As you think about supervision particularly CPS is there a metaphor or image that comes to mind for you?

12. As you go forward now in practice what do you need? What would you like to see happening in CPS?

13. Is there anything else you would like to add, anything you feel that you have not had a chance to say?

Appendix 4: Major Themes

Table of Major Themes for Co-researchers[5]

Theme 1: Evolving Identities

Multiple Identities – Personal/Professional – people ideas, experiences that help identity development
Decision to Become a Supervisor Choosing the programme
Developing a Supervisor identity
A 'Good Supervisor' Autoethnography – Personal – Cultural – Spiritual

Theme 2: Emergent Professional Knowledge and Skills

Understanding of the term Supervision – Metaphor Developing Philosophy, Model
Transformational Learning Critical Reflexive – Self Knowledge
Supervisory Space: Bringing one's whole self – Supervision and Spirituality
Professional Knowledge – Working at the Edge – Unknowing, Uncertainty Supervision of Supervision
Best experience/most challenging re different professions
Ways of Knowing – Experiential and Presentational Knowing
Professional Mandates – Supervisors, Codes of Ethics, CPD

[5] Themes found in four or more co-researchers' transcripts

Appendix 5: Testing the Product – CPS DVD

Testing the Product Thus Far: *DVD*: Cross Professional Supervision – A Bridge across Professions

Feedback from Six Board Members of SAI

Feedback 1

I found the DVD not only invitingly detailed and described the essential soul of CPS, but it clearly distinguished it from existing forms of supervision. This is represented in a fresh, imaginative and innovative manner that connects with the curious and inquiring mind of the new world and new professions awakening to the positive reality of supervision. I found that the ***"contemplative presence"*** was manifest throughout the DVD and is enhanced through the wisdom and reassurance of the ***"collaborative process***."

"***The heart of Cross Professional Supervision is about transformational learning, challenging our core beliefs, which if left unexamined can keep us stuck, locked in habitual places."***
This is the essential key to the DVD and is not just a philosophy or mantra for CPS, but is a philosophy, goal and mission statement for life itself. What our endless potential as human beings would be if each of us in our lives were able to fully internalise the import of this statement?

I found that the metaphor of the Boyne – "A Metaphor for Exploring CPS" worked extraordinarily well because it connects with the sense of history, 6,000 years. That sense of history is also reflected in an autoethnographical sense with the individual history and unique narrative of the supervisee. His/her storyline or narrative is an essential part of the collaborative journey in CPS: ***"Stories are the mode in which our culture is transmitted." Bolton.*** And those stories will connect the supervisee through CPS to himself/ herself, and others both in a reflexive and reflective manner. This is important because ***"narrative expresses the values of the narrator; they also develop and create values in the telling." Bolton***

I felt the CPS dimension was reflected throughout in a manner that facilitated a broad, collaborative, reflexive approach that was inclusive of the personal, cultural and social contexts of the potential supervisee.
"***A CPS supervisor intentionally enters the professional world of the world, culture of the supervisee."***
I feel the real positive challenge here is an invitation for the supervisee to reflexively turn the gaze on themselves relative to critiquing an awareness of how they see themselves and their impact on their social, political and cultural world.

The invitation to slow down and reflect is omnipresent in the theme, the water, the music, the topography and the absence of voices. ***"I can be with you as you slow down …"***

Appendix 5 contd.

Feedback 2

The DVD is engaging at many levels. The background music, the flow of the river and the gentle repetitive nature of the visuals, brings the viewer into an attentive calming space. Similar to what we might hope to facilitate in the CPS setting. The text was clearly presented with a well – considered beginning, middle and closing place. If I were someone who was unfamiliar with (1) Professional Supervision and (2) CPS, I would be well informed following the viewing and I would be curious to find out more about you and your work.

Feedback 3

Having watched the DVD a number of times, I found it very reflective, insightful, emotional and moving. It felt like reading a Psalm … simple but with deeply soulful and soothing. Although a provoking and informative piece on Supervision

Feedback 4

The DVD is lovely and very reflective, mirroring the message. My only comment would be that I would like some spoken word rather than music only...I found it difficult to stay focused for the duration without hearing the message as well as reading it. your own lovely Irish voice would be lovely and I think would bring another dimension.

Feedback 5

Power with, not power over, the essential task of supervision is at the core of CPS, with respect for the wisdom and the experience of the supervisee are expressed well in the DVD. The supervisor creates a safe place for the supervisee and this enables the supervisee to go to their edges, to allow transformation to happen for the supervisee. The use of the image of the river Boyne and it's journey to the sea "several steams one river" explains it beautifully.

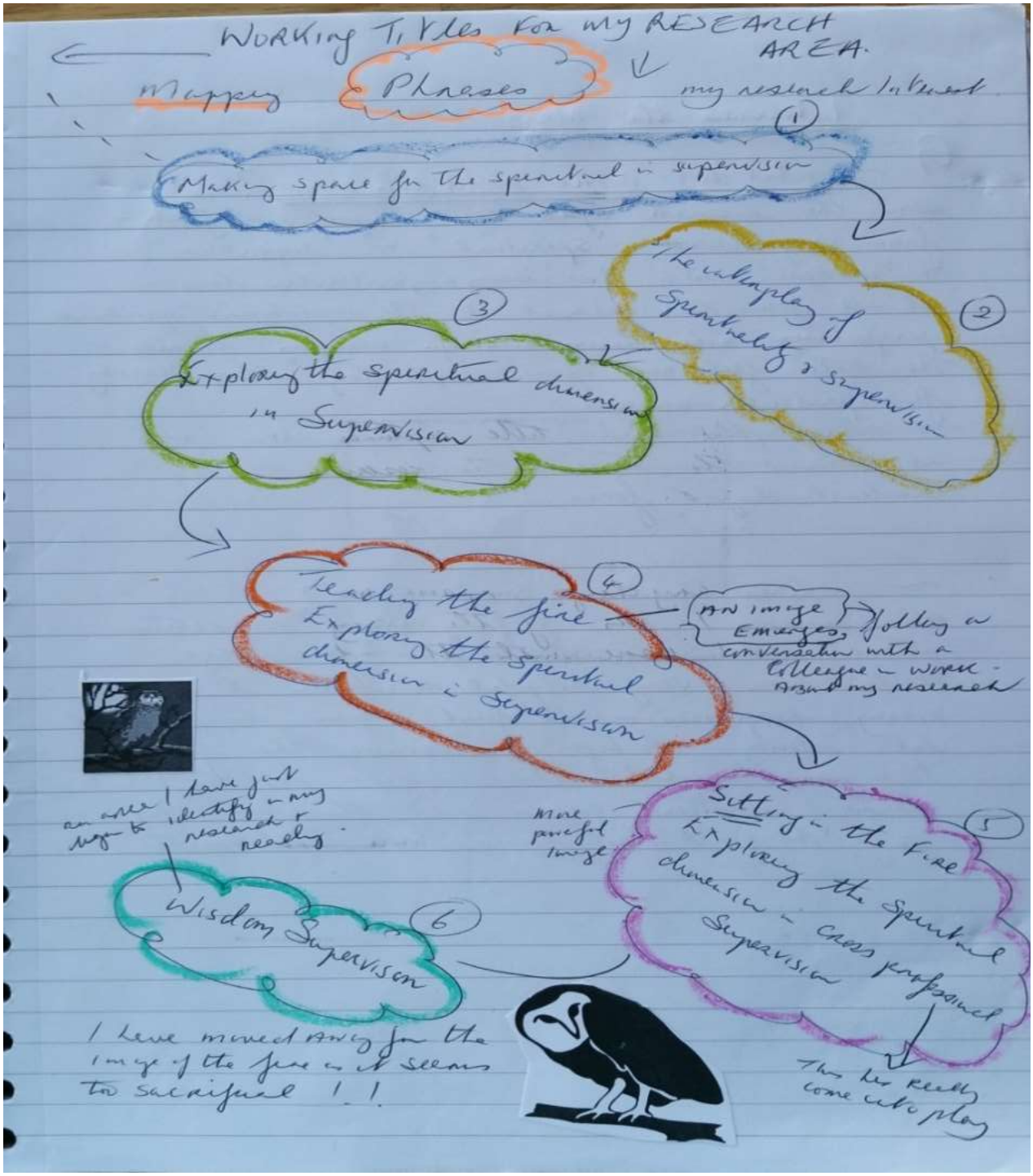
Feedback 6

The video is very thought provoking, and somewhat hypnotic! The use of text rather than voice forces a slower pace and actually induces a reflective mindset.

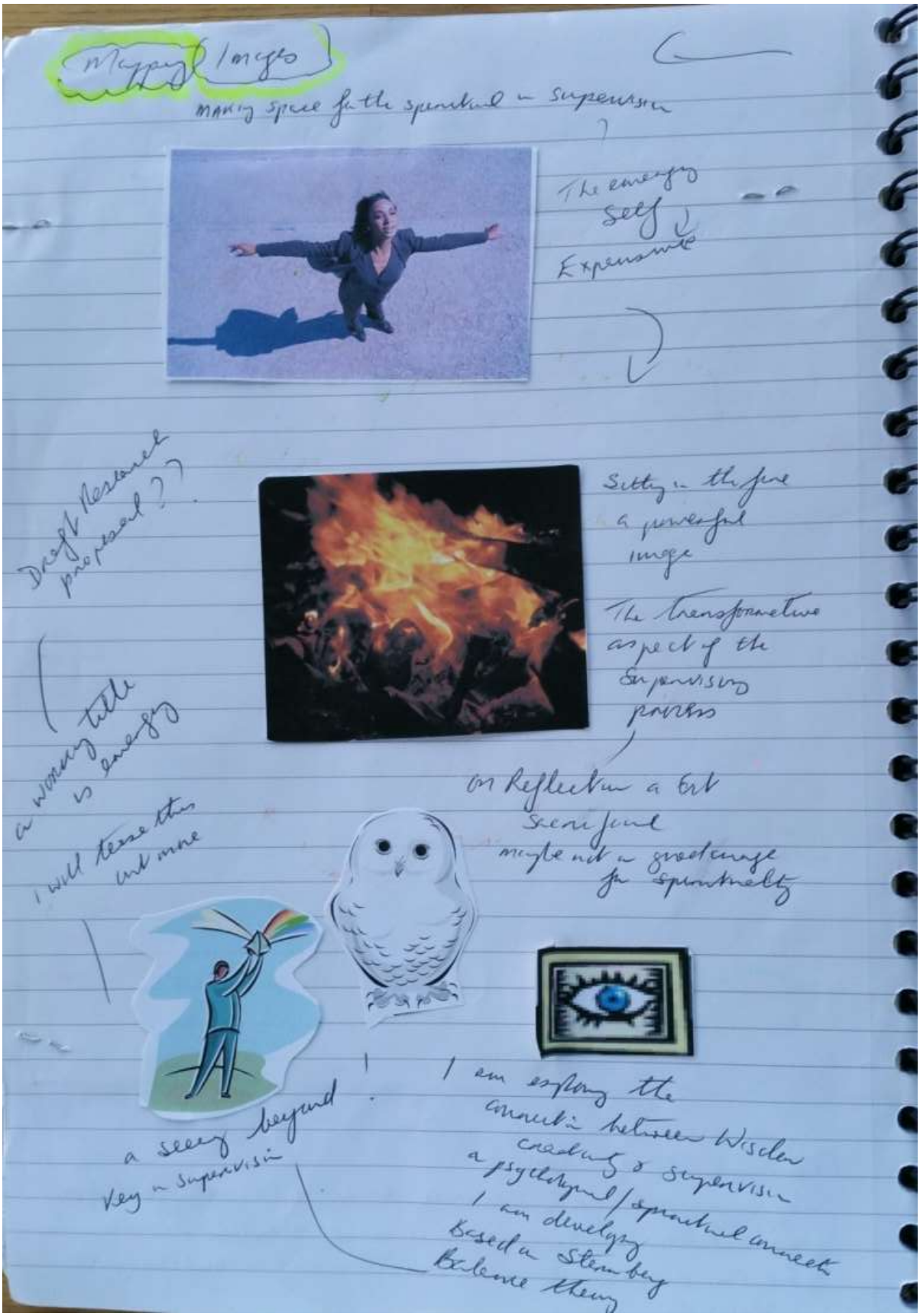
I love metaphor! The river is a good metaphor not only for the supervision process but also for life's journey or the path of a career. As life goes on and the river gets wider, without the bridge, you would only ever get to see one perspective of the river. The bridge provides not only an elevated point of view, but the possibility of access to a whole new world on the other side.

It also occurred to me that rivers often mark boundaries between cultures and ideas, and the bridge provides controlled access to other ways of living and of thinking.

Appendix 6: Research Journal – Working Titles for the Research -Focus on Spirituality



Appendix 7: Working Titles 2



Appendix 8: CPS into the Future